

DEC 12 1922

GENERAL LIBRARY
DEC 12 1922
UNIV. OF MICH



MISSIONS

DECEMBER, 1922

A DECEMBER OBJECTIVE

Twenty Thousand New Subscribers for MISSIONS and The Baptist

This Objective is authorized by the General Board of Promotion, which is responsible for their publication as Invaluable Mediums of Denominational Information and Stimulation.

This Is the Goal

For MISSIONS a list of 75,000 Subscribers

For THE BAPTIST a list of 50,000 Subscribers

This means an addition of 20,000 Subscribers to each publication through the Joint Subscriptions.

Joint Subscription rate for this campaign, MISSIONS and THE BAPTIST for \$3.00.

Names and checks or money orders may be sent either to MISSIONS, 276 Fifth Avenue, New York City, or to THE BAPTIST, 417 So. Dearborn Street, Chicago, Illinois.

MISSIONS will bring you monthly the missionary news from all parts of the world that stirs the heart and results in both interest and giving.

THE BAPTIST will cover for you weekly the broad field of our denominational life and effort in its varied phases.

Both are necessary to a true denominational perspective and intelligent interest.

If Pastors will speak a word from the pulpit to aid our faithful Club Managers and workers in the churches, the Goal will be reached.

Send for folders and Sample copies to

MISSIONS, 276 Fifth Avenue, NEW YORK

What Our Subscribers Say

SAMPLES OF MANY TESTIMONIES

"MISSIONS increases in style, variety and general all-roundness with every issue."—Mrs. Thos. J. Cross, Atlantic City, N. J.

"I have taken MISSIONS for years—before it was MISSIONS—and thoroughly enjoy every word, from cover to cover. Could it go into every home of our membership, there would be no difficulty in raising our funds."—Miss Melita Taylor, Blair, Nebraska.

"We have had MISSIONS in my mother's home for years, at Burlington, Iowa, and find it the best religious magazine published."—Mrs. V. J. Miller, Muscatine, Iowa.

"MISSIONS is fine. I get more than my money's worth a good deal as I am deeply interested in missionary work. Yours in the Master's service."—Mary A. Fairfield, Patten, Maine.

HOW MISSIONS EXERTS INFLUENCE

"The Gleaner's Class of the Oliver Place Church wishes to contribute \$10 for the support of a child in China as their New Year's gift. Would you please tell us where we can get more information regarding this matter as they wish to have one particular child whom they could mother and hear from at least once a year. I am enclosing a picture of a little girl (page 673) they would like to keep smiling or one something like her. I think the World's Needs number is wonderful."—From Mrs. D. W. Wilson, Teacher, Toledo, Ohio.

(We have no greater gladness than the knowledge that MISSIONS is reaching so many thousands of the boys and girls and young people through the W. W. G., C. W. C., Sunday school classes, and young people's societies. There will be no doubt of their missionary interest in days to come when they are leaders in the churches.—Ed.).

TALK MISSIONS AT THE ASSOCIATION

"It is one of my pleasant duties to take subscriptions for MISSIONS. I heard some very warm words commending MISSIONS at our Association." (Thus writes Kittie Bare Cooper of the Woman's Baptist Mission Society of Michigan. What would MISSIONS do without its great number of friends and workers who count it among "pleasant duties" to take subscriptions! Honor to them all, fellow-workers for the missionary cause!—Ed.).

"ONE OF THE CHOICEST MONTHLIES"

"We are perfectly delighted with MISSIONS—specially September number. MISSIONS is one of the choicest monthlies that come to our home."—From Mrs. E. G. Lewis and family, Sioux City, Iowa.

Send MISSIONS as a Christmas Gift
to a Friend

Question Box

(Answers found in this issue)

1. Where do five-year-olds handle drum, tamborines, etc., in a kindergarten?
 2. What is said to be the "first duty in giving a present?"
 3. What caste comprises 65 per cent of India's population?
 4. What is the Japanese name for "snow men?"
 5. What does a Hopi Indian baby have for a bed?
 6. What missionary has charge of the Nellore kindergarten?
 7. Who reached 144 villages in 65 days of evangelistic touring?
 8. Who is president of the East Central Union District?
 9. A certain young woman of special training has been appointed to work among Italians in _____. Name person and place.
 10. When Miss Mary Noble was at Colorado Springs, how many feet was she above sea level?
 11. In what packet did you find the leaflet entitled "Crops and Christians?"
 12. What State had three W. W. G. rallies in October, and in what places (cities) were they held?
 13. How many Might Boxes were received and shipped in one day at headquarters?
 14. What will a Crow mother not do, and why?
 15. What is the name of Nicaragua's Consecrated Cobbler?
 16. What is the total amount of the collections received in the first six months of this fiscal year?
 17. What did a conference team-member say he found it was that "the people really cared about?"
 18. If MISSIONS gets 20,000 new subscribers, how many will that make all together?
- NOTE—Answer to No. 9 was not in November issue. Credit will be given in full to all who answered the other questions. The Frey article had to be withdrawn at the last moment.—Ed.

SINGLE ANNUAL SUBSCRIPTION, \$1.25. IN CLUBS OF FIVE OR MORE, \$1.00. TO MINISTERS, \$1.00. FOREIGN POSTAGE, 35c. EXTRA; CANADIAN, 25c. EXTRA.

MISSIONS and *The Baptist*, Combination Subscription, only \$3.00.

A Special Word to Subscribers

WHEN you receive notice that your subscription has expired, renew it at once, if you have not already done so; use the blank enclosed in your final copy. Give the blank and money to your Club Manager; if there is none, send directly to us. Please sign your name exactly as it appears on your present address label. Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed. Send both the old and new address when requesting change. Make all Checks, Postal or Express Orders payable simply to MISSIONS.

VOL. 13

MISSIONS

NO. 11

A BAPTIST MAGAZINE ISSUED MONTHLY EXCEPT AUGUST

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPARD, Associate Editor

Address, 276 Fifth Avenue, New York City

CONTENTS FOR DECEMBER, 1922

GENERAL:	PAGE	FROM THE WORLD FIELDS:	PAGE
Christmas Greetings	643	<i>Far Lands:</i> Message from Czechoslovakia; Bengal-Orissa Industrial Center; Mabie Memorial School; New Workers at Donakonda; Judson College and Burma Reforms; Foreign Missionary Record.....	687-688
India's Old Woman and Her Children (II.)—Pearl Orr Longley.....	644	<i>Home Lands:</i> Home Mission Work in Montana; A Home Mission Hindu; A Good Minister.....	688
Imperative Needs on Indian Fields—Bruce Kinney.....	649	WORLD WIDE GUILD: Christmas Comes but Once a Year; Connecticut's Second House Party; Illinois Has Three State Rallies; Merry Christmas; From My Mail Bag; A State Secretary at Work; The Old Peabody Pew; Letter from Taunggyi; Colegios Internacionales, Cristo; Reading Contest Report from Dalton, Pa.; A Guessing Game from East Moline, Illinois.....	689-691
Better Indian Babies (II.)—Coe Hayne	650	CHILDREN'S WORLD CRUSADE: Love Gift; 1,000 Feet Above the Sea at the Foot of the Mountain; Good Beginners; Seen on Dollar Hill; Successful Puzzlers; Work for the Puzzlers; The Crusade Up Dollar Hill.....	692-693
The Luminous Lord of the Universe—P. H. J. Lerrigo.....	652	MISSIONARY EDUCATION.....	694-695
Nicaragua's Consecrated Cobbler (II.)—C. S. Detweiler.....	654	OPEN FORUM: Plans for Progressive People; Round the Campfire; The Elixir of Life.....	696-697
A Timely Discovery—Commuters' Chat on MISSIONS.....	655	WEEK OF PRAYER.....	698
Surgana—A Story of India (II.)—Myra Elizabeth Cobb.....	657	MISSIONS' PUZZLE PAGE.....	699
EDITOR'S POINT OF VIEW:		ILLUSTRATIONS:	
The Gift God Wants from Us.....	659	"Thinkin'".....	Cover
Christ, the Life and Light of the World	659	A Page of Children.....	642
It Is the Work That Tells.....	659	Miss Ross and Her Kindergartners at Nellore.....	644
A Personal Word from the Editor.....	660	First Sight of a Motor Car.....	645
Half the Year Gone.....	660	Kindergartners at Ramapatnam and Nellore.....	645-6
Note and Comment.....	661	Caste Girls' School, Madras.....	648
GENERAL:		Indian Prize Babies.....	650-1
A Noble Message That Must Touch All Hearts.....	662	Nestorian Tablet, 780 A. D.....	652
A Chinese Governor Gives a Gymnasium to Mission School (II.).....	663	Rev. and Mrs. Arturo Parajon.....	654
December Canvass for MISSIONS and THE BAPTIST.....	664	Christmas Among Indian Boys and Girls.....	656
A Missionary Committee Meets in Old Canterbury (II.)—J. H. Franklin.....	666	Brahmin Girl Wives.....	657
Gold, Frankincense and Myrrh—A Christmas Meditation.....	667	Indian Girl of Guatemala.....	662
Christmas in Ningpo.....	667	Three Banza Manteke Station Boys.....	662
What Do the Children Do in Japan in Winter? (II.)—Mrs. Ann T. Haring.....	668	Governor Lu Yu-siang.....	663
Reaching the Children in South India	669	Entrance to Old Canterbury.....	666
Mrs. May R. Baker.....	669	Scenes in Tokyo, Japan.....	668-669
Aiding Negroes in Congested Centers (II.)—Emily B. Morrow.....	670	Lunch Time at Olivet Center, Chicago.....	670
Naga Hill Children of Assam (II.)—Mrs. R. B. Longwell.....	671	Miao Aborigine Mothers, Assam.....	671
Missionary Stories on India in Four Grades.....	675	Babies and Mothers from Various Lands.....	672-673
Noble Service by Students.....	675	Pictures from Mexico, France, China, India and America.....	674
A Benedict Graduate in Rural District	676	Loyal Mothers' Class.....	677
Lott Carey Foreign Mission Convention	676	Wisconsin W. W. G. House Party.....	677
Loyal Mothers' Class (II.).....	677	Dr. E. W. Kelly.....	679
A Girl Traveler in China.....	677	Salina, Kansas, W. W. G.'s.....	690
With the New Books.....	678	The Old Peabody Pew, Mystic, Conn., W. W. G.'s.....	691
Dr. Kelly: An Appreciation (portrait)	679	C. W. C. Company of Brookings, S. D.....	692
Baptist Fellowship Plan.....	679	C. W. C., Rogers Park Church, Chicago.....	693
"Give Ye Them to Eat".....	679		
FROM THE WORLD FIELDS:			
Itemized News from All Our Missions	680		
<i>Helping Hand:</i> An Answer to Prayer; Mothercraft School No. 3; Marie Dowling and Her Dolls; A New School in Burma.....	683-684		
<i>Continuation Campaign:</i> An Anniversary; Dramatizing Our Mission Needs; Might Boxes in Action; Ways to Earn Money; An Opportunity.....	684-685		
<i>Tidings:</i> Visit to Olivet Kindergarten; New Appointments; Blessed Are the Meek; Keeping Up with Home Missions; Judson Health Center; East Central District Union; If You Want to Know.....	685-687		

PUBLISHED BY THE GENERAL BOARD OF PROMOTION OF THE
NORTHERN BAPTIST CONVENTION

ADDRESS ALL COMMUNICATIONS TO MISSIONS, 276 FIFTH AVE., NEW YORK CITY

"Entered as second class matter January 12, 1920, at the Post Office at New York, N. Y. under the act of March 3rd, 1879."

Acceptance for mailing at special rate of postage provided for in Section 1103, act of October 3rd, 1917, authorized January 3rd, 1920.

PRINTED IN THE U. S. A.



Christmas Bells Ring Joy to Children in All Lands



Indian Girls as Christmas Angels



Day Nursery out for walk at Katherine House



A young Hopeful in Africa



Serbian Orphans. They will have no Christmas save as the American Relief provides it



Little Mothers with their Christmas Dolls

MISSIONS

VOLUME 13

DECEMBER, 1922

NUMBER 11

Christmas Greetings to Our Readers and Friends



MISSIONS devotes its Christmas issue, as in other years, largely to the children of the world, who are brought so closely to thought by the ever-new story of the Babe of Bethlehem. It is said that never has so much attention been paid to childhood as today, especially on the part of specialists. This appears in the study of infant mortality along preventive lines; child psychology along educational lines; child welfare along sociological lines; and the religious education of children. There cannot be too much attention of the right kind given to the subject, for the children of the present lack in great measure the home environment and education that made the strength of the nation in other days. How to regain the Christian home life, with the parental influence and control needed for the right development of the children in the home, is perhaps the most puzzling and difficult problem with which we have to deal. But here the children are, and forever interesting, as well as the objects of love and solicitude. And whether you see them in India, through the eyes of Mrs. Longley, or in Hopiland or Africa or China or Japan or Mexico, you will find the little folk captivating. Turn right to the center pages (672-3) and you will admit that "captivating" is not too strong a word.

We are fortunate in our contributors. Mrs. Longley of South India leads with "India's Old Woman and Her Children," and she has swarms of them; Coe Hayne tells of the American Indian Better Babies program; Miss Cobb has a story of India, "Surgana"; Mrs. Haring describes what the children do in Japan in winter; Mrs. Baker shows how the missionaries try to help the children in India; Mrs. Longwell pictures the Naga Hill children of Assam; and Miss Morrow discloses some bright eyes at Olivet Center in Chicago. All this with illustrations that

make the issue noteworthy as a Christmas issue—the kind you want to send to a friend.

You cannot possibly miss the "thinkin'" boy on the cover, who is bearing the burdens of a universe, as you will see if you read the sketch, "Ben's Thunder Storm," which he illustrates. We tell about that elsewhere. This boy epitomizes in some ways a problem which our classes have been studying.

Not all the pages are devoted to the children, however, for the great world is moving along with its varied affairs. Dr. Lerrigo in his article entitled "The Luminous Lord of the Universe" reveals some of the eventful changes that are taking place in China, where the combining Christian forces will have to meet a solidifying opposition which has been intensified by Christianity's successes. Mr. Detweiler has a good short story of "Nicaragua's Consecrated Cobbler," an example of the type of Christian developed through our missions in Central America. Dr. Kinney describes some phases of work for the Indians that ought to be developed. Dr. Franklin gives a glance in at the notable Missionary Conference in Canterbury's classic precincts. The Editor takes a little more space than usual to present a variety of matters; the World Field items glow with life interest; and the Guild and Crusade and other departments carry the illustrations to the last pages.

In addition there is a new feature. That is the space devoted to the December Canvass for joint subscriptions. Since the General Board of Promotion believes in its publications so strongly that it wishes to see them put into thousands of new homes, and since we believe that nothing could be better for all the interests of the denomination, we have permitted our friends to have their say, and are doing all we know how to do in aid of the Canvass in the churches. So far as the laymen go, if they will read the Commuters' chat on the train, they will get a possibly fresh point of view.

We hope to get the 20,000 new subscribers before January. And if we get them we shall aim to keep them by making MISSIONS worth reading and paying for. And we are sure THE BAPTIST will do the same.



MISS ROSS AND HER LITTLE KINDERGARTNERS AT NELLORE, SOUTH INDIA

India's Old Woman and Her Children

BY PEARL DORR LONGLEY, OF RAMAPATNAM

Written by Request of the Publicity Committee of the Telugu Baptist Mission, South India

CHAPTER I

"There was an old woman who lived in a shoe,
She had so many children, she didn't know what to do."



MERRY CHRISTMAS!
Frances Elizabeth Longley
Born in India, but an
American

YES, there was no doubt about it, the Old Woman certainly had children—swarms of them, hordes of them—and they ran from every direction when they heard the "honk-honk" of the motor car. They not only *ran*, but they pushed and stumbled, laughing and shouting excitedly to each other just as you would if you had seldom seen white people and had never seen a motor car. The Old Woman's children are brown because they have to run and play under such a hot sun, but they are a happy, jolly crowd usually, except the tiny babies, and there are so many of these that really the Old Woman simply can't take care of them all.

Of course, only the liveliest of the Old Woman's children ran out to meet our car, for we found that there were many

more when we came into the village. Some of these were very shy, sweet little tots who were afraid when they heard the big horn and ran into their houses, or hid behind their mothers, but there were others whose eyes were not so bright and who looked as though the Old Woman had neglected them. But of course we couldn't blame her with so many to look after. We walked through the village followed by barking dogs and a crowd of these bright-eyed youngsters, who could not help giggling and whispering about our funny clothes, and I suppose because we had so many of them. The Old Woman does not bother much about clothes, for of course it is very warm and clothes for so many children would cost too much, so she lets them run about with just their pretty brown skin and a few bright beads for clothes. Even in the cold weather some of her children cannot have clothes, and then they get very sick, and she just doesn't know what to do.

Well, I said, we walked through the village and then began asking the women who were standing around the well with their big brass pots waiting for water, how many children there were in the village. They shook their heads and answered laughing, "*Lekka Layni*," which means without number, and it certainly looked as if they were right. "Is there a school?" we asked, "Oh yes, some of these children can read," pointing to a few of the older boys who wore turbans and shirts and had white marks on their foreheads. They were caste boys and looked very important as we asked them about their school, but were quite indifferent when we pointed to the

crowd of little urchins who had followed us, and asked if there was no school for them. They were only Pariahs, outcastes, and of course could not be admitted into a caste school, so they were growing up ignorant and would have no chance to be anything more than coolies as their mothers and fathers were before them. We felt very badly when we saw that these little ones were so neglected and asked if they would like to have us start a "once a week" school for them. The mothers wagged their heads



"We were so surprised when we heard the 'honk' of the motor car, for we had never seen one before. Now we watch for it every week. This is the first time we ever had our pictures taken, so we may look scared. We have learned to sing verses from the Bible."

and smiled, for mothers in India are just like mothers in America and love their little ones very much. So we arranged to come and start the school the following Tuesday, then with many salaams to the bright-eyed youngsters we got into our "honk-honk bundy" and started for home.

You may be sure we were thinking hard as we drove along the smooth road shaded with big banyan trees, just how we could help those little children whom the Old Woman had so neglected. We were thinking so hard that we nearly ran over a foolish old buffalo who insisted upon sauntering along right in the middle of the road, and when we "honked," he stood stock still and looked at us as much as to say, "This is my road, and I'll not move for anybody." So we just made a horrible noise with the pedal, and he looked astonished for a moment, then bolted for the side of the road where he stood staring after the terrible monster which had so disturbed his placidity.

CHAPTER II

Tuesday had come and we were off for Vellurapad where we were to start our "once a week" school. Shantammah had brought some bright colored paper flags and we had the picture roll with the picture of the baby Moses, for of course all children like to see pictures of babies. As we neared the village we saw a crowd of children out on the road, and sure enough they were watching for us. They could hardly wait for us to alight before they were running toward the village and shouting the exciting news to those who had not come out to the road. They took us to an open space between some houses where there were some lovely old trees for shade and one of the women brought out a bed for us to sit on. Such a hubbub you never heard while we were trying to get the children to sit down in rows. They did not know what a line meant and you would have thought that we had told them to sit down like cabbages, for they squatted down wherever they happened to be and looked just like a cabbage patch. After a good deal of effort Shantammah

got about half of them into some kind of order; the other half stood around in the back, too shy to come any nearer. Then we counted and there were forty, if you don't include babies or grown-ups who were watching. Some of the little girls could not sit down because they had baby brother or sister on their hip and the baby would cry.

Well, the first thing we did was to try to teach them to sing a hymn. They did very well except that every one sang on whatever note he could sing best, and of course, made as much noise as possible, so that the tune seemed to be lost somewhere. But nobody seemed to miss it, and everybody was quite satisfied, so when the noise had calmed down Shantammah took the picture roll and showed them the picture of the baby Moses in his little basket. How they did love that story, and really listened so intently that they forgot to pinch each other and talk out loud. They listened well, too, when Shantammah told them how good God is, and how He loves little children. When she repeated "God is love" several times, the older children learned it quickly, and when we tried to get some of the tiny tots to say it, their mothers who were standing listening would call out "God is love—say it!" So we knew that the grown-ups had learned the verse as well as the children.

After they had learned the verse we gave each one a flag to carry while they marched—but oh what a time to make them march in line! I told them that I would lead and they must follow me and do what I did. So I started and they came after me sure enough, just like a flock of



PLAYING FIVE LITTLE CHICKENS IN THE KINDERGARTEN AT RAMAPATNAM

sheep, nobody behind anybody else and all shoving and pushing. The little ones got their toes stepped on and the little girls who had babies to carry were so eager to march too that they came running to join in and the poor babies were so badly shaken up that they began to protest in loud wails. Pandemonium reigned, but if you register success by results, that march was certainly a success, for smiles and laughter banished the tears, and the flags were reluctantly handed back.

It was time for us to be going, and so after having the children say over their verse once more, I asked them all to close their eyes and bow their heads while Shantammah talked to God. As soon as she began to pray the children

began to repeat her words as they had done in learning their verse, and so Shantammah, feeling the opportunity for helpfulness as she always does, made the prayer so simple that they could all follow and understand. The children all promised to come the next week and ran out to the road to see us off.

The sun was just setting as we left the village, and it seemed as though we were riding straight toward the beautiful gates, for the glory was shining upon every bush and touching with gold the wings of the kites which soared high above us. For a time we were silent, and then Shantammah leaned forward and whispered, "Ammah, this is a great day, and I am very happy," and I answered "Yes, God is love"—and our thoughts went swiftly back to the Old Woman's little neglected children whom we had tried to help.

CHAPTER III

There is nothing that the Old Woman's children love more than to go to kindergarten—but how can they go to kindergarten if there isn't any? Out of all the millions of children who live in the Shoe, not more than a few thousands of them go to school at all, until they are quite big, and so only a few of them ever know the joy of going to kindergarten.

The little folks who live in Nellore are very fortunate because they have a real kindergarten, and you would never doubt that they were happy, if you could go and see them as they begin their play in the morning. I know that the Old Woman would love to send all of her children to Miss Ross' kindergarten, but of course there is not room for so many, and also it takes money to run a kindergarten. The Old Woman has to do so much for the older folks, that she sometimes *has* to neglect the children, you see.

When we went to the kindergarten one morning it was very early, and Miss Ross told me that there might be only a few children there, but, bless their hearts! they were so thick that I could hardly wade through them. They were playing with blocks, that is, most of the boys were making wonderful houses and railway stations where noisy trains were coming and going every moment. The little girls had many of them chosen dolls and were putting them to sleep in the cradles or carrying them on their hips just as they would their own little brother or sister. When the play hour was over, the children put away their playthings, washed their hands and sat down in the circle, all in the best of order. The older children sat on little chairs which they arranged themselves very quietly, and the tiny tots sat in the middle of the circle on a mat. One little boy had put Mr. Teddy-bear down beside him, and was watching carefully to see that Teddy behaved himself. While Miss Ross played a hymn softly, every little head was bowed and they sang their morning prayer. After the prayer, one of the teachers who was sitting in the circle asked them questions about their homes, their mothers and fathers, and about God. How eager they all were to answer her questions! And when she asked for verses everyone was ready. One little tot about three years old got up to say her verse, then catching sight of me became so shy that her plump little finger went into her mouth and she hung her curly head in confusion. After a moment of silence, the little lad with the Teddy-bear reached up and took her hand whispering, "God is love," and then, with confidence

restored, she repeated in her sweet baby voice, "God-is-love"—and sat down with a smile like sunshine.

I couldn't tell you all that the children did that morning, for they played and sang and worked so happily that the morning had gone before I knew it, and it was time for their lunch. Of course, everyone must have clean hands before eating, and as the children filed out to wash, I thought what a fine thing it was that these little ones were learning cleanliness in school—for the Old Woman does not keep her villages very clean, and the poor little children who cannot go to school grow up to be only as clean as those about them. I was glad, too, that friends in America loved the Old Woman's children enough to buy lunches for them, for some of those who



MRS. SMITH'S VERANDA KINDERGARTEN, NELLORE

came from the *palem* (village), looked as though they never had had quite enough to eat. After they had eaten their bread and plantain, they came to Miss Ross to say salaam, and then ran off home to tell mother all of the lovely games they had played and the stories they had learned. I could not help but think of those other little ones out in the villages who run and play in the bazar all day long, learning mostly evil words and gossip, and never having the opportunity for wholesome happy play, such as these little kindergartners enjoy.

After I had left Miss Ross, whose rare love and tact with little folks had been a real inspiration, I went up to Mrs. Smith's. She lives away at the other end of Nellore—at least three miles distant. She loves children, too, and her heart ached so for the Old Woman's children who lived near her, and who couldn't go to Miss Ross's kindergarten, that she started one of her own right on her own veranda. They were real village youngsters,

dirty, full of mischief and bubbling over with joy over the dolls and balls and inexpensive playthings. They sang "Praise Him, Praise Him, All Ye Little Children," marched and played and were as happy as little birds. One bright-eyed little girl, who entered into everything with such joy, could hardly wait to be allowed to rock the dolly in the cradle. She was from a home where Jesus was not known and yet she could sing about Him and recite verses. A few days after my visit to Nellore, I had a letter from Mrs. Smith telling me about this little Kondamma who had always been so happy. One day she had said "Salaam" to Mrs. Smith and had run home, her curly head bobbing as she ran, and laughter floating out behind her. Night came, and with it the terrible influenza crept in upon the sleeping child. Only a few days of suffering and the laughing lips were silent and the bright eyes dim. God had taken her to His own Garden. In the little veranda kindergarten she had learned that "God is love," and when this broken-hearted mother came to Mrs. Smith asking for rice and milk to put upon little Kondamma's grave, Mrs. Smith told her that because Kondamma had loved Jesus, she had gone to be with Him in His beautiful home. The mother did not want the rice then, and her heart was full of wonder as she went away saying that she would come again to talk about Him.

Another happy group of the Old Woman's children can be found in Ramapatnam. There are from 40 to 50 in the kindergarten, and thanks to dear friends at home, there are all kinds of toys and materials to work with. In a really truly kindergarten there ought not to be children under four years old, but dear me, what is one to do when the two and three year olds come and stand at the door with longing eyes, and protest in heartbroken sobs if sent away? Of course, they must be taken in, and when they, too, stand up in the morning and lisp the verse along with the older ones, then sing the songs and attempt to do in their baby way everything that the older ones do, one gets a real revelation as to the possibilities of development even in the youngest. One of these tiny ones came for weeks and stood at the door of the kindergarten watching the children. We sent him away; carried him away; had the woman who presides over the nursery come and capture him—but all to no avail. His chubby face would appear again as soon as he was let loose! Then one day he slipped inside and sat down in the circle unobserved. The children got up to march. James got up too, and his little fat legs were soon keeping time with such exaggerated accent, that the whole room was in a gale of laughter—James enjoying the joke, whatever it was, quite as much as the rest. After that James became such an interesting part of our kindergarten that no day seemed complete without him. He is now three years old, and can sing all of the songs, make patterns with seeds, and recite many Bible verses. The mothers who come to the kindergarten to learn of the methods which are used in helping the children, tell me how much happier their children are, and how they come home often trying to teach the whole family some new song, or will begin tidying up the house just as they are taught in kindergarten. (See page 658.)

CHAPTER IV

There is one fault the Old Woman has which I can't quite forgive, and it is this—she loves her boys better

than her girls. Of course, she would not tell you that, but she rejoices more when a boy baby is born because a son is more honorable, and he is apt to have an easier time all through life than his sister. She, the Old Woman, likes to marry her little girls very young, so that even though a little girl has all the food and clothes and jewels which she wants, she has very little time to enjoy them. "Joy" was a dear little girl with big wistful brown eyes, and a lovely long braid of hair, as soft as silk. She came to the girls' caste school every day, and when her tiny silver anklets and gold bracelets made a tinkling noise as she danced across the floor to her own particular place, you would not want to see a more beautiful or graceful child than little Joy. She was one of the Old Woman's favored children. She learned to read, to sew and embroider, sing lovely little motion songs, and better than all she learned about Jesus and loved Him.

Then one day little Joy did not come to school, and the teacher, wondering if she could be ill, went to find her. As she neared the house she heard the noise of tomtoms and the shrill note of the flute, and over the door to the courtyard were hung long festoons of mango leaves. She knew that that meant a wedding was going on and her heart sank. Surely they would not marry little Joy who was only nine years old! But her worst fears were realized, for there in the back room, dressed in silk and covered with jewelry, sat little Joy. Her long braid was woven with jasmine blossoms and the air was heavy with the scent of flowers. She was happy and excited by all of the gaiety, and only looked sad when she said, "I cannot come to school any more, but I will not forget." Poor little Joy! She went to her mother-in-law's home while her husband, who was much older, finished his school. Then after several years, just as he was ready to return to his family and his little bride, cholera laid its merciless hand upon him. When the news reached little Joy, she was sent back home, a widow at thirteen, with her beautiful hair shaved and her jewels taken away. She would not see me when I first went to her home, but one day as I was passing, she came to the courtyard gate to tell me that she had not forgotten. As I looked into her face grown so sad and unchildish, I could but think of the happy little girls of thirteen years of age at home in America, dancing along the road on their way to school, and wonder how long it would be before the Old Woman would see her mistake and let her little girls have more playtime and more chance to learn the things that will help them to become good mothers. Perhaps she never will until she learns about Jesus and His love for little ones.

CHAPTER V

"She gave them some broth, without any bread,
And whipped them all soundly, and sent them to bed."

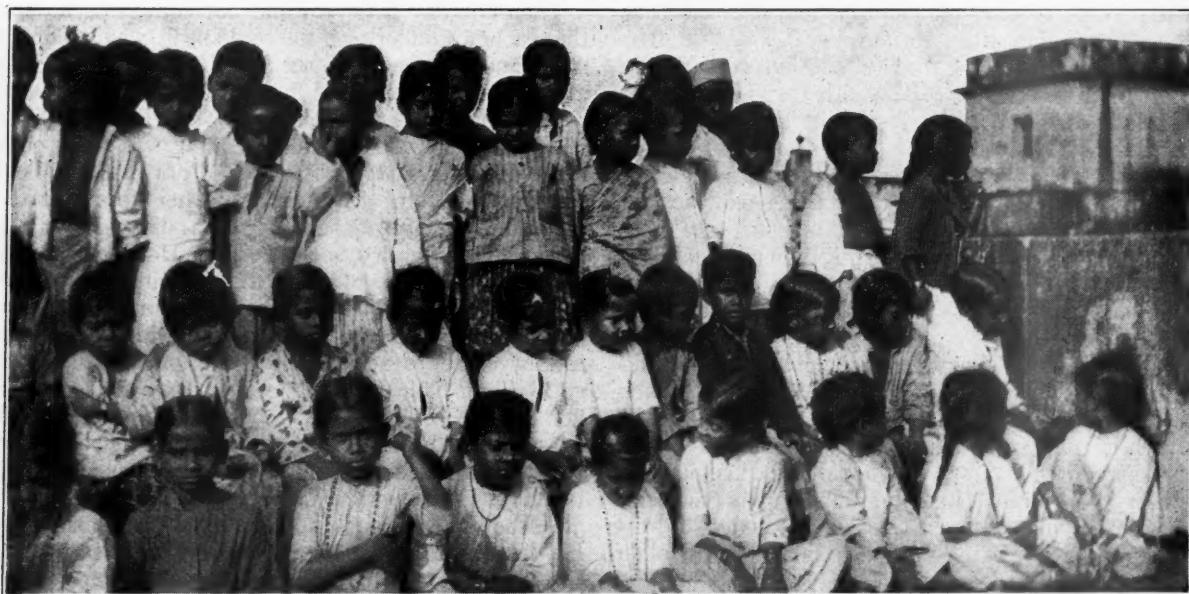
The Old Woman's children were up early. The sun had not yet risen, though the East was growing brighter every moment and there were tiny streaks of red and gold high overhead where its rays were already beginning to shine. Not a cloud could be seen, and as the great yellow disk rose above the rim of the horizon, the day suddenly seemed to have been born full grown. The slight coolness which had stirred before the dawn, was beaten back by the fierce heat rays which spread over the parched earth and drooping trees. In vain we searched the heavens for

some sign of rain, but there was only the same torturing expanse of light that had looked mercilessly down upon us for months. The first crops had failed, and no rain had come to rescue the withering fields of *jonna* planted for the second time. The tanks were empty, and so the rice fields, once a carpet of lovely green, had shriveled into brown terraced wastes.

There was almost no grain to be had, and many of the Old Woman's children were hungry. They came to us for help, and we organized the mothers into groups, so that we could give them work, and the little ones were kept on the compound and school for them was started under a big margosa tree. Every evening the women came for their grain, and the children slipped in beside their mothers, holding out a piece of cloth, so that we

feed her, but as there is a strict law against buying and selling children, I dared not offer money for her. They would not listen to us, and went away saying that they could get a good price for her, and I never saw her again. My heart ached for days over that beautiful child, but though we searched near and far we could not find her.

At last, after months of famine, came the rain, cool and refreshing, but fatal to many who were weakened by privation. We had no doctor to care for the sick ones, but did what we could in our own little dispensary. Influenza came, and the Old Woman seemed to be perfectly helpless, for she could not find doctors to see even one-tenth of her sick children. We did what we could, but we could not stay death's hand, and our little ones, weakened by



CASTE GIRLS' SCHOOL, MANADY, MADRAS. ONE WAY WE ARE HELPING INDIA'S CHILDREN

would not forget as we measured out the grain, that there were many mouths to feed. One meal a day, and how thankful they were to get it! Many of them had only a little *conge* or broth in the morning, and nothing else all day. They came in to us from the villages hollow-cheeked and weak, asking for food for their little ones. All were willing to work, but some had to be fed before they were strong enough. After a while even the Old Woman's broth gave out, and then the tiny babies became weak and sick and many of them died. Then the saddest of all things happened. Some of the poor mothers knew that they could not feed their little ones any longer, and so rather than see them suffer they tried to sell them to whoever would pay. Sometimes a little girl would be sold in order to procure food for the rest of the family. One evening they brought to me a beautiful little three-year-old girl, asking me to buy her. I offered to take her and

famine, slipped quietly into Jesus' arms, where they would never know hunger again. Oh, how we longed for a doctor! But doctors like to stay in America—all but a very few who love the Old Woman's children and know how helpless and needy they are. There are so many little ones, and grown-ups, too, who live out in the villages far away from a doctor, that when sickness comes they don't know what to do. They pray to their gods, of course, but these are only little images made out of clay and covered with yellow saffron, so what help can they give? Sometimes a priest comes and beats them with a stick, or burns them with a hot iron, to drive out the demons which is causing the sickness. They do not mean to be cruel, but often the weakest of the babies die under such treatment. Although the Old Woman loves her children she has not yet learned about the Great Physician who is ready to help us all. How shall we tell her?

IN THIS SKETCH, CHARMINGLY WRITTEN, MRS. LONGLEY HAS GIVEN US A REALIZATION OF CHILD LIFE IN INDIA THAT WILL LONG ABIDE WITH US

Imperative Needs on Indian Fields

BY BRUCE KINNEY, D.D.

(Presented at a Meeting of the Board of Managers of the Home Mission Society)



I WISH to give some recent facts regarding our Indian work and its prospects. Two years ago we sent Brother Scott to open up work for the American Baptist Home Mission Society in Nevada, in continuation of the work which the Woman's American Baptist Home Mission Society had organized and carried on for some years. The Woman's Society had been at work at Fallon for some time and we secured the services of Brother Brendel of California to go there and organize a church which now has sixty members and is in flourishing condition today. Brother Scott received a very cordial welcome when he went to his field in Nevada where he is working at six different points. The most favorable place to begin the organization of work there seemed to be at Reno. We secured Alfred Lord to help him, and a few months ago there was organized at Reno a church of about forty members, with promise of developing into a much larger and stronger church than that. Mr. Scott stands in very well indeed with the government officials and also with the Indians. He has demonstrated to the Indians that he is really their friend.

There are many openings that lie before us for aggressive work among the Indians. I understand perfectly well that it is impossible at the present time for the Society to do anything more than it is doing under our financial situation, but it is well that we should have these things in mind.

One of these fields would be Battle Mountain, Nevada, which is wholly neglected. It is entirely too far away from Reno for Mr. Scott to visit more than very seldom. In fact, he has fields enough to occupy more than his full time. I have advised him to concentrate on those fields, with Reno as a center, rather than to scatter his time and attention to fields still farther away. The government officials have requested us to take up this work at Battle Mountain and have agreed to set aside a plot of five acres of ground in the allotments there, on which our work should be conducted.

Another need is an Indian orphanage at Gardnerville, one of Mr. Scott's outstations, within easy riding distance, over good roads, from Reno. The expense of such an orphanage would not be very large. Gardnerville is only a short distance from the Stewart Indian Government School. As soon as a child became of school age he would be taken right into that boarding school from our orphanage by the government, so that probably our care would be required only until the age of six years, which would eliminate a good deal of the expenses necessary in our other orphanages.

We are doing a remarkable work, in cooperation with the Northern California Convention, in the Mono field. But I am not exaggerating when I say that Mr. Brendel is rapidly breaking down physically under the enormous demands of that field. You have no idea how much he is doing outside of what we are accustomed to look upon as purely religious work. He is not only looking out continually for our Christian Indians, but if any of the heathen Indians get into trouble and into court, the judge will

send for Mr. Brendel, and will say, "You know this man and you've heard his testimony. Now what shall I do with the fellow?" The judge almost invariably accepts Brendel's suggestion. Then, too, all the Indians go to Brendel for advice and guardianship to protect them from the wolves in white faces that are surrounding them all the time, trying dishonestly and illegally to get their money away from them. Alfred Lord is doing an efficient work in the most remote field in the Mono district. He is an Indian. He cannot assist Mr. Brendel in doing his work. The women cannot do it. It needs a man. Mr. Brendel ought to have some one to divide responsibilities with him.

The Home Missions Council has asked us to take up work in Shasta County where there are 500 Indians in one group for whom absolutely nothing is being done at the present time. Other groups scattered about that region would demand the full time of an able man. A destitute field in Southern California also has been urged upon us.

We ought to extend our influence among the Navaho people. We have a wonderful man there, Mr. Lee I. Thayer, who stands very high with Indians and government officials alike. I do not know any field where the government officials are more unanimous in their belief in a man than they are in Mr. Thayer's field. He has two beautiful daughters and his wife has been teaching them everything they know. They are now in their teens and must somehow have proper school facilities.

There are almost unlimited opportunities for the enlargement of our work in the Piñon field, Arizona, where no work of any kind is being done. It is a field 125 miles from the nearest railroad point. The Navahoes are a semi-nomadic people, and this particular point, while it is remote from white settlements, is a place where the Navahoes gather in large numbers to pass the winter.

We have things in good shape at our orphanage in Alaska and they are going to be further improved. Our recent deputation made a long report, justifying the work there. We believe in it thoroughly. I would hate to take the contract to conduct that work as economically as it is being done today.

We feel that work ought to be done in the town of Kodiak and vicinity. There are some 400 people in the town; perhaps 1,000 people regularly living on the island, with an increase during the fishing season. There are other people within comparatively easy reach. It would be a great field for a man if he had a gasoline launch of sufficient power. Nothing is being done for 300 miles in any direction by anybody except the Russian Church, and the moral, religious and civil conditions are indescribably bad. At eighteen we send the boys and girls from our orphanage, perhaps members of our church, out into that kind of an environment. Some of them amount to something, but the wonder is that they do. Would you want to send your boys and girls, with all their Christian ancestry and training, into a community destitute of any religious influences? To continue and make permanent the advantages of our orphanage, we ought to establish a station at Kodiak.



THREE OF THE PRIZE INDIAN BABIES AT THE CROW FAIR HEALTH EXHIBIT

Better Indian Babies

BY COE HAYNE

HEALTH, education and industry have for many years been considered essential to the Indian's self-support and citizenship. It has been the settled policy of the United States Government, therefore, to hasten his advancement in these requirements while at the same time protecting his personal and property rights. Health supervisors, school and agency physicians, field matrons, nurses, and traveling dentists have been provided under the administration of the Bureau of Indian Affairs to further the physical welfare of the Indians. And in this warfare against disease special attention is paid to the care of infants, and the treatment of tuberculosis and trachoma.

A continuous Better Babies Campaign has been carried on by the Indian Service, which has been productive of substantial and lasting benefit. When it was inaugurated, Hon. Cato Sells, at that time Commissioner of Indian Affairs, predicted that it would have the "quickened cooperation of all denominational agencies, religious missionaries and mission schools having special interest in the Indians' spiritual welfare, and whose priceless labors, luminant with self-sacrifice and religious fervor, have done so much for the red man." The Commissioner's prediction became an actuality. All workers on Indian fields united in an "irresistible union of effort" to bring health out of disease and squalor. The report of the field matron, St. Xavier, Montana, will give the reader some idea of the difficulties encountered and the victories won.

"The Indian mothers are learning to take better care of their babies and there is a decided improvement in their

methods of doing many things connected with the welfare of their children. While some still listen to the medicine woman or the old grandmother when the baby is sick, the majority come to the doctor for advice, and try to follow suggestions as to cleanliness and diet.

"The Crow mother will not prepare a layette for her baby, as it is a superstition among them that the baby will die if its clothes are made before it is born. Many have come to learn that it is best for the baby to wear a band and some have bought shirts, but further than this, the baby is wrapped in the same old way.

"When we realize that the present Indian babies are but one generation in civilization, we readily see how much the Indian mother has to learn. By degrees they learn to do as suggested, and there is a gradual improvement which will lessen the death rate among the Indian babies. (One Indian baby out of every three died before intensive education on the care of infants was undertaken! If a vigorous movement in this direction is necessary and is being carried on among white people, how much more do the Indian mothers need aid and advice."

In the first Better Babies Health Exhibit held during the Crow Fair, eighteen babies under one year were entered in the contest. The babies scoring highest averaged $97\frac{1}{8}$, 97, and $94\frac{3}{8}$, and were awarded prizes by the fair management. The Better Babies Bureau gave a bronze medal at first prize, and certificates to the others. Such a feature at public gatherings of the Indians is doing much to help in the work of saving the babies.

A government physician's description of home conditions that exist in a Hopi village which he visits robs one

of any doubt that a baby very early is likely to contract tuberculosis, trachoma, or one of several of many forms of gastro-intestinal disturbances common among this people. "Like the entire family," he said, "the infant reposes only on blankets or sheep-pelts on a bare, hard floor of clay. The house, consisting usually of one room, necessitates its occupancy by the entire family day and night; a door or window is seldom kept open even in the mildest weather; remnants of foodstuffs, despite the urgent requests of field matrons, often litter the floor; facilities for the disposal of garbage and excrementitious matter are deplorably inadequate, and moreover the Hopi frequently does not take kindly to any suggestion that might remedy the situation. Vermin, flies and other pests abound in the villages under my jurisdiction at certain seasons, and I have repeatedly seen the unprotected infant on such occasions literally covered with a swarm of troublesome flies while the mother, busy grinding corn, placidly watched the performance."

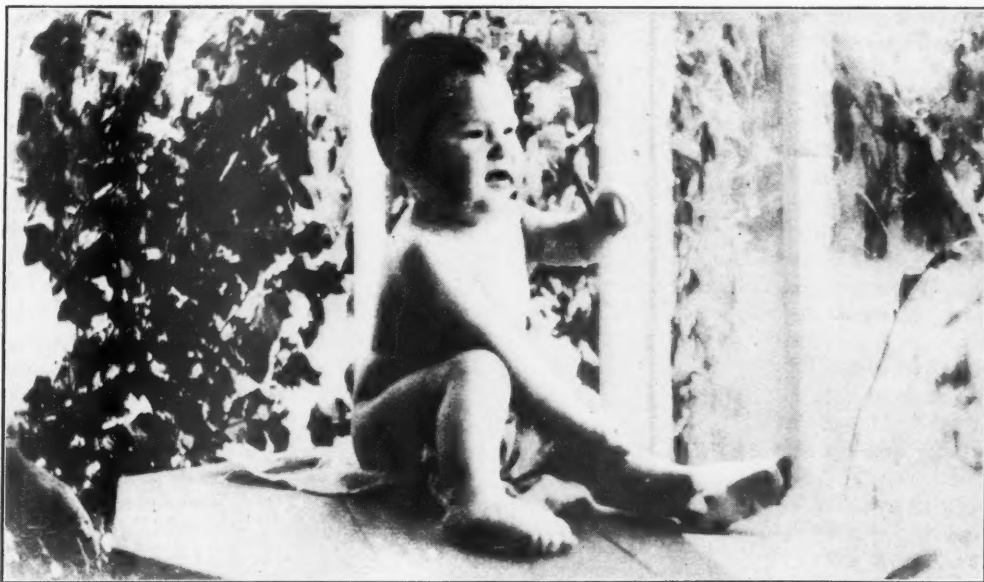
A field matron who has labored for the Government in behalf of the Hopi told the writer that her work in the Indian home is greatly facilitated when the parents are Christians. In most cases the Christian Hopi families withdraw from the unsanitary pueblos and build good houses with a sufficient number of windows to admit the sunlight and with more suitable places to put babies than infected floors. The stories which our Baptist missionaries in Arizona tell concerning the fight against Spanish influenza and typhus are fairly illustrative of the desire on the part of the missionary forces to cooperate with the United States Government in the work of health improvement among Indians. Who can measure in terms of health and life the value of the community baths and laundry installed by the Woman's American Baptist Home Mission Society at Polacca, Arizona? Or

of the educational ideals of Bacone College maintained by the American Baptist Home Mission Society in Oklahoma for Indians representing twenty-three tribes? Or of the splendid cooperation given the Indian service by our missionaries to the Kiowa, the Cheyenne, the Comanche, the Wichita, the Caddo, the Arapaho or the Crow?

Heathen Mono parents formerly put to death all twin babies born to them. But this terrible practice ceased after the coming of the missionaries to the mountain fastnesses of the Sierras. And in this connection it is of interest to note that the United States Government, through its Indian agent for the district, officially recognized the health service of our missionaries to the Mono as of a very high order. Col. L. A. Dorington, special agent in charge of the Indian agency, Reno, Nevada, wrote to the Indian Office, Department of the Interior, Washington, as follows:

"In Fresno County, the missionary, Rev. J. G. Brendel, took charge of the situation promptly at the outbreak of the epidemic. In all there were 300 cases and 9 deaths. The low percentage of mortality is due entirely to the activity of Rev. Mr. Brendel and his associates. The little hospital maintained by the Baptist Board at Auberry was crowded to overflowing and the woman missionaries gave up their own quarters as well."

We realize that the story of the share the missionaries on Indian fields have had in the work of saving child life has not been told in its completeness. The entire Christian program is a health-begetting program. From the time the Indian babies are registered in the Cradle Roll until they enter into the full manhood and womanhood of their Christian development, the intent of the missionary endeavor is to make possible an uninterrupted access to the Waters of the Well of Bethlehem that give health on earth and life everlasting.



GUY M. HOWE, JR., FIRST PRIZE, STATE FAIR. THIS IS THE GENERATION OF AMERICAN INDIANS THAT OUGHT TO COME INTO FULL CITIZENSHIP, SURROUNDED WITH CHRISTIAN SYMPATHY AND AFFECTION, AND AFFORDED EVERY OPPORTUNITY FOR EDUCATION AND USEFULNESS. HERE IS HOME MISSIONS' OPEN FIELD

The Luminous Lord of the Universe

THE VOICE OF CHINA FROM REMOTE ANTIQUITY AND TODAY

BY P. H. J. LERRIGO



HEREUPON one Person of our Trinity, the Messiah, who is the Luminous Lord of the universe, veiling his true Majesty appeared upon earth as a man. Angels proclaimed the glad tidings. A virgin gave birth to the Holy One in Ta-ch'in (Judea)."

The above is a paragraph from China's testimony to Christ, written in stone about the year 780, when Nestorian Christians from Syria first penetrated the middle kingdom with the message of Christ. A stone tablet was erected to commemorate the event and may be seen to this day in the ancient capital of China, Sian Fu, in the province of Shen Si. The writer's brother, Mr. George E. Lerrigo of Canton, on a recent visit to the interior, was kind enough to secure for him a carbon rubbing of the great stone tablet which is here reproduced.

Out of remote antiquity this startling voice reminds us that when Charlemagne was converting the Saxons by force, Christian missionaries from the Near East were faithfully endeavoring to establish the Gospel of the Kingdom in the Far East.

There is a Chinese proverb which says, "Don't fear slow; only fear no go." Long dragging centuries have passed since the erection of that mute sentinel in China's capital. While the Christian message was profoundly affecting the development of the Occident, through the long dark period of the middle ages, down through renaissance and reformation and into the period of America's rise, it seemed as though it was a case of "no go" with the Kingdom enterprise in the middle kingdom; and then God's hour struck when the Gospel should begin to take hold upon the sleeping giant. "Slow" it certainly was at first, but today we suddenly

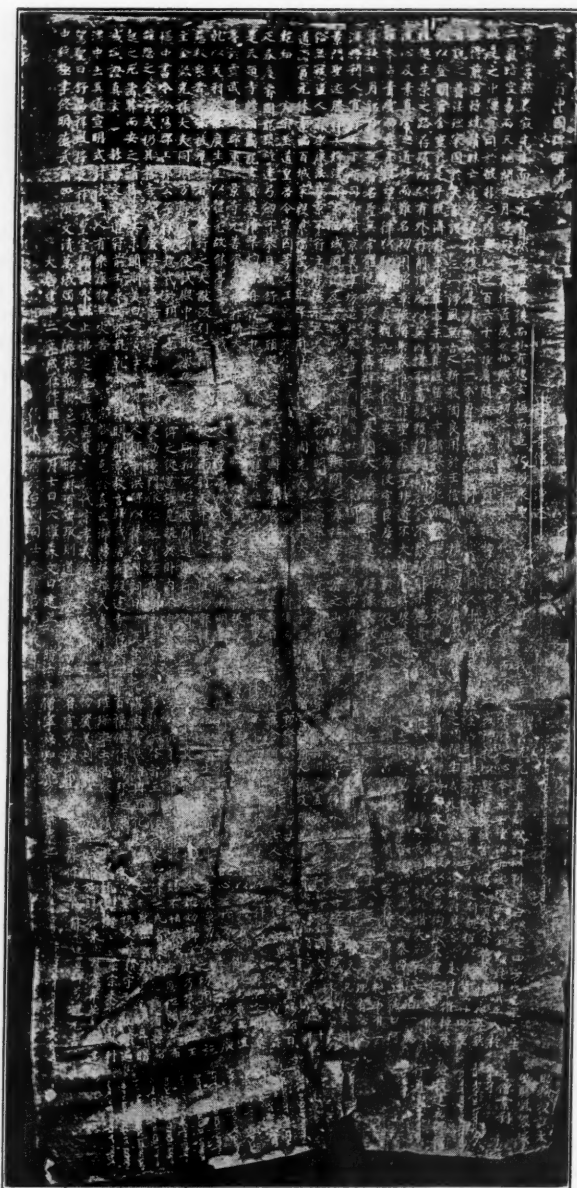
awaken to a realization that vital indigenous Christianity has been gathering force and China becomes articulate for Christ.

Perhaps the present situation may be typified by the recent struggle for the Chinese capital between General Wu Pei Fu and General Chang Tso Lin. Chang was the greatest among the *tu chuns*, a bandit general, exploiting first his own province and then larger areas for his own enrichment and aggrandizement. Wu Pei Fu is the epitome of the new order, a patriot, a trained and disciplined

soldier. Instead of living by ravaging the country his armies paid for what they got and were restrained within proper bounds. No wonder that the battle resulted in a decisive defeat for Chang Tso Lin. Among Wu's leaders is Feng Yuk Shang, frequently called the Christian general. My brother describes a visit which he had the good fortune to pay to the latter:

"General Feng was converted during a meeting held by Dr. John R. Mott in Peking in 1912. At that time, I think, he was only a colonel. He is now the Military Governor of the province of Shensi. He has 10,000 men under his command, and he told me that of these 10,000 men, 6,000 are already Christians and members of the church. His army is famous because his men do not rob and mistreat the people; they pay for whatever they are compelled to take; they obey orders and are under splendid discipline.

"I found the General not living in the Governor's Yamen, or official residence, as one might expect, but in a rough mud hut in the middle of a great enclosure which is known as the Imperial City. He was surrounded on every side by his troops. His personality is very striking. One is greatly impressed with his deep earnestness and sincerity. He is a rugged char-



NESTORIAN TABLET IN SIAN FU, CHINA
ERECTED ABOUT 780 A.D.

acter, almost inclined to be brusque—rather enjoys a joke, sometimes at his visitor's expense. He was deeply interested in the Young Men's Christian Association. His appeal that we send a foreign secretary was most touching and effective. One felt as though he must himself volunteer, and had I had the language and been free from my responsibilities in Southern China, I think I could not have resisted the temptation. He said that 'Our Chinese Christians are doing splendidly, but we greatly need the vision and inspiration and leadership which you foreigners are able to bring to us, and we simply must have your help.'

"He wanted us to stay with him and address his officers every day for two weeks and when we told him we could only give him three days, he was deeply disappointed. However, those three meetings which we addressed were most memorable. I shall never forget that assembling of six or seven hundred officers in that tent, the meeting usually under the leadership of a Brigadier General, and sitting just to one side this great big Christian Governor, the Commander-in-Chief. Nor shall I forget just the little human touch of personal interest which he displayed in his men. When he saw some of the men on the front row without a hymn book, he immediately reached over and gave them his own. I shall never forget the picture which I have of him, standing before that great audience of men with a big Bible tucked under his arm and his hymn book in the other hand. Some way he reminded me of the manner in which Moody used to stand before an audience. The last night I spoke on the life of George Williams and the history of the Young Men's Christian Association. I spoke of the difficulties and the fact that George Williams was never dismayed and never ran away, but fought on through, trusting in God.

"At the close of the address, Brigadier-General Liu, who was chairman of the meeting, called upon the Governor to lead in prayer. It was a most impassioned, earnest appeal to God for guidance and help and courage. He took hold of the sentence which I had used concerning George Williams fighting things through and he prayed somewhat on this line: 'Oh, Lord God, help us to fight things through as George Williams did. You know that the conditions in China are a hundred times worse than they were in London when George Williams lived. Help us to be men. Help us to win out.'"

CHRISTIANITY TODAY IN CHINA

The Chinese Church has indeed become articulate. At the great gathering held in Shanghai last May more than half the 1,100 delegates were Chinese leaders and it was a Commission entirely composed of Chinese which prepared "The Message of the Church." It does not use the phraseology of the ancient tablet but speaks in plain simple language of China's need and Christ's sufficiency. A few sentences may be quoted to show the intense earnestness with which Chinese Christians are viewing the present situation:

"The representatives of the various churches who served on the Committee on Arrangements for this Conference entrusted the duty of presenting the Message of the Church to us Chinese Christians. We accept this

responsibility with full realization of its importance, more especially because of the fact that this is the first opportunity which has been, by general consent, given to us Chinese Christians to express ourselves in this representative way.

"We are striving, in response to the trust imposed on us, to make the message a real Chinese message which is not based upon the opinions and wishes of any individual or group of individuals but is the articulate expression of the mind of the whole Chinese Church, concretely and unreservedly set forth.

"A careful study of those needs has made it clear that the message needed in China today is a message of comfort and hope, of light and life, of power and love.

"The message contains the confession of our failures and shortcomings; we desire that it may be also a trumpet-call to Christian service.

"Most important of all, we recognize that the very heart of the Christian Message is Jesus Christ Himself, and so we aim to make this message focus upon and center in Him, Who is the Head of the Church.

"We desire and pray that it may be to His glory, and that in it we of the Chinese Church and all our fellow-Christians everywhere may find at least something of that which the Spirit would say to the Chinese through the Church in this present hour.

"The history of China, the characteristics of the people, the nature of the work, the results of our past experience, and the rapidly changing conditions of the country all demand an indigenous Church which will present an indigenous Christianity, a Christianity which does not sever its continuity with the historical churches but at the same time takes cognizance of the spiritual inheritance of the Chinese race.

"Therefore, we appeal to all the followers of Jesus Christ in China, with united effort, through systematic giving, to reach the goal of self-support; through persistent practice, fearless of experiment and failures, to reach the goal of self-government; and through religious education, and adequately trained leadership, and devoted personal work, to attain the goal of self-propagation.

"We recognize that the task of evangelization cannot be efficiently done without a genuine Christlike life.

"Therefore, we appeal to all those who call themselves Christians to rededicate and reconsecrate their lives and pray that the living power of the Holy Spirit may help us to glorify the name of Christ.

"We Chinese Christians accept the Bible as the inspired Word of God and the supreme guide of faith and practice.

"We, therefore, call upon all Christians in China to study more diligently the Word of God, first of all individually in an ever-increasing devotion for one's own spiritual life, for comfort, for hope, for faith, and to gain strength for Christian service.

"We take this occasion to state in most emphatic terms our realization of the tragic reality of Sin, its hideousness and its all-pervasiveness, and to testify to the saving grace of Jesus Christ, through whose death we are reconciled to the holy and righteous God.

"We Chinese Christians declare that we have the commission from the Head of the Church, Jesus Christ, to proclaim the Gospel to every creature."

Nicaragua's Consecrated Cobbler

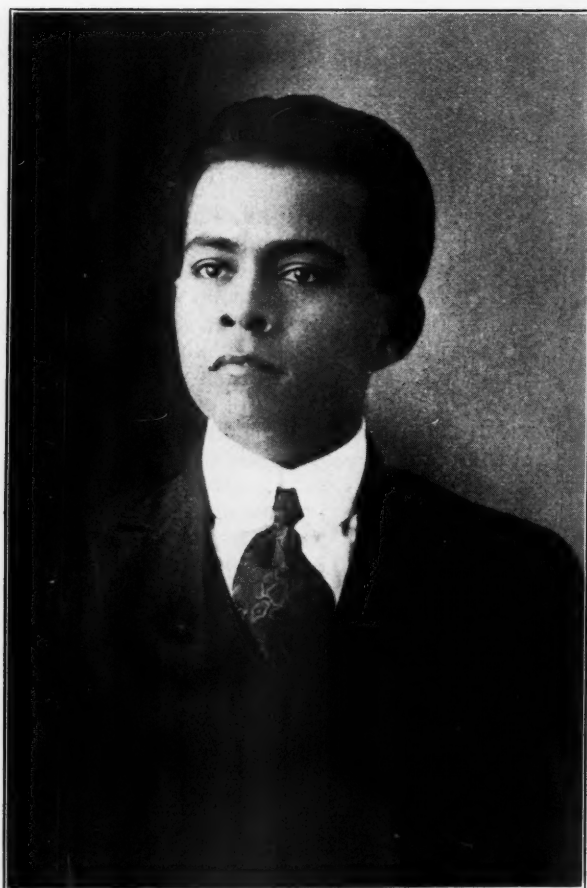
BY CHARLES S. DETWEILER

FIVE years ago, in the beginning of the Baptist Mission in Nicaragua, Arturo Parajon (Pah-rah-hone'), was working as a shoemaker in Leon, and devoting his free time to helping the missionaries win people for Christ and build up a congregation. Dr. John S. Stump, as one of a party of visitors to our mission fields in Central America, was attracted to this bright looking boy, and learning of his activity in the church, asked if he would be willing to go to Mexico to study for the gospel ministry. He expressed his willingness, and Dr. Stump on returning home found a Baptist in West Virginia who offered to provide for his education. Mr. H. W. Straley has for three years given what was necessary to keep the young man in the Theological Seminary at Saltillo, and he has had the satisfaction of knowing that his protégé was making a record of the very highest in his studies and conduct.

At the conclusion of his three-year course, Parajon remained in Mexico a year longer, to gain experience as

guez, principal of one of the public schools of Saltillo, whose father has been for years the mainstay of the church there, and whose two brothers are Baptist preachers. Thus equipped by education and marriage he returned to his native land to be our first fully trained national pastor.

When the Shoemakers' Guild of Leon, Nicaragua, heard that one of their humble brotherhood was returning to his



REV. ARTURO PARAJON

assistant pastor of our large independent church in Monterey, and incidentally to win as his wife the daughter of one of the oldest and best Baptist families in northern Mexico. Early in July he married Miss Beatriz Domin-



MRS. ARTURO PARAJON

old home as a minister of the evangelical religion, they hired a band and went to the railway station to receive him. He was conducted in honor to his stopping place, and that night the whole Guild attended the Baptist church to hear him preach. The little hall was too small to accommodate the crowd that came to honor him. From Leon he and his bride went on to Managua, where he is to be pastor of our largest church.

The daily papers of the capital have commented most favorably on the fact that the Mission Board had taken this Nicaraguan youth and had given him an education enabling him to be a leader among his own people. The Baptists of West Virginia are assuming responsibility for his salary. The portraits speak for themselves.

A Timely Discovery

A COMMUTERS' DIALOG ON A SUBURBAN TRAIN

Two fellow commuters and friends meet in the morning at the station, and the following chat takes place en route to the city

"Hello, Arthur, anything new this morning?"

"New? Why—well yes, come to think, I made a discovery last night."

"That sounds interesting. What was it?"

"You'll laugh all right when I tell you, but it was a good one on me."

"Out with it, Arthur. I'd like to have something to laugh at besides Crimpson's 'chestnuts'."

"Well, it came about in this way. You see, we're pretty well up on the study of words, pronunciation and all that sort of thing, at our house, and yesterday morning the madam caught me up on a word, and I insisted I was right. In fact, I offered to bet on it. She said, 'All right. If you win on your pronunciation I'll make you a chocolate pudding for dinner, and if I win you shall agree to read from cover to cover something which I will hand you after dinner.' I agreed, for I love that particular pudding, and felt sure of my point. But bless me if she didn't prove that I was wrong. Those fool dictionary fellows are forever shifting accents around."

"But where's the discovery?"

"Coming in time. What did she do at dinner but bring on a chocolate pudding, saying it was to brace me for the paying of my wager. Then she produced a copy of a magazine, handed it me, and said that was what I had promised to read from cover to cover. And you never could guess what was the name of it."

"A fashion magazine, I say."

"And way off, say I. You couldn't guess in a week of Sundays, I'll tell you. It was a mighty handsome looking magazine, showing that somebody knew good printing. The cover had an artistic design, and the name was MISSIONS. Then I knew what the shrewd lady had done. For she and the children were always talking about something in MISSIONS and now and then she asked me to look at some interesting picture, but you know about what a missionary magazine would look like to me, and I had fought shy. Now she had me, and I had to read the whole thing through."

"Good for her! Served you right for making a blind bet."

"Well, I'm no quitter, and when I lose I grin and pay. I owned up that she had me, put on my gown and slippers, and settled down in the easy chair for what was coming to me. But perhaps the rest wouldn't interest you."

"Go ahead. I want to know what happened and what that discovery was."

"I started in on the cover, which she said usually had some fine picture, but this time—November—gave the titles of some leading articles. And I tell you, they weren't half bad. I had no idea a missionary magazine would deal with big subjects like that. I know editing when I see it, and I saw that somebody with an eye out over Europe and Asia had a hand in getting up that list. And when I saw Robert Speer's name I was sure of one good article anyhow. So I turned over the leaf."

"On the inside cover there was an ad—'A December Objective—Twenty Thousand New Subscribers,' to be

gone after in a month's drive. That looked like business. Next page had a Question Box and list of contents—a staggering one. Those questions are certainly clever catches. You get the answers if you read closely enough, and I thought if I had to read the thing anyhow, I might as well see if I could get some of them; and after I got ten I wouldn't give up till I got the whole eighteen. Imagine me at that, like a boy with a map-puzzle."

"That's a good one for the golf club, Arthur, I say."

"All right—I'll stand for it. But wait till I get through."

"The frontispiece was a full-page picture of a Christian Conference in Shanghai, China, half of the 500 delegates Chinese, and the hundreds of faces really distinguishable. You'd like that printing. And the next page was called a Vestibule, telling in sketchy way what I was going to find in the issue. There was a touch of personality right away, and I like that. This impersonal journalism doesn't get me. This editor didn't make that mistake—he just chatted with you about the goods he had to sell—made you feel friendly."

"Then came an article of five pages on the Mexicans who have come across the border into the Southwest, and what the Baptist mission folks are doing for them, with some good pictures. I had no idea there were so many of them, nor how they lived. I had heard my wife talk about a chapel car, but here it seemed as if I were right in one, with a nice group of people, too. Do you know, I believe those missionary folks may save us from a lot of trouble with the foreigners. We ought to wake up, old boy, to what we've got here already, and what more is pouring in."

"Slow up, Arthur. If you get that warm on the first article, where are you going to come out?"

"Well, some things dawn on you suddenly, and that was one of them. Wife had kept trying to wake me up, asking what American men were going to do about immigration and a lot of other things that she said were spoiling our country's future, but I pooh-poohed it. I'm going to look into some of these things now. I may not be much of a churchman, but I'm strong on religious liberty and Americanism."

"Well, I'll join you there, Arthur. I'm down on Kuklux masked business, but I want to know what started those fellows up. We Americans ought to know what's going on, that's sure."

"Next came a familiar talk by Carter Helm Jones, a Philadelphia minister who had been sent by a Foreign Mission Society to Czechoslovakia on a preaching tour and to carry to the people there the friendly greetings of the American Baptists. That was a fine thing to do, and he told the story in a way that carried you along with him. They had some lively experiences, too, with men who didn't like the Protestants, but when they stole the electric bulbs the Baptists brought others from home and went on with the meeting. Mighty good story. The next article gave me a new slant on why a bright, highly educated young American should be going to bury him-

self in a foreign land. He gave something to think about.

"Then I was taken to India, Japan and China through a real review article, worthy of any International Quarterly, by Dr. Speer, whose 'Impressions on Present Conditions in the Changing East' gave me a better idea of affairs than I had found anywhere before. I was interested, too, in what the editor had to say about Smyrna and the letting the Turks back into Europe. He is dead right on that. To let the Turk keep on starving and slaughtering the Armenians and other helpless peoples and then ourselves keep on feeding and caring for the victims who remain alive—that is something to do more than talk about.

"The denominational matters, of course, I knew little about; but I stuck to my pledge and read every line, and I must say that the Baptists have got a promotion program all right. That missionary from Burma put up a challenge man-fashion. One Peter Wright told me a lot about what the Northern Baptists are doing, and I got well fed up on conference reports. I could almost pass an examination. There was a good story about a heathen who became a Christian and changed his name from Sand to Rock. Then I got a fair shot between the eyes, and you ought to get that, too, in a rhyme on 'Too Tired to Go to Church.' Well, what didn't I learn? About the new Chinese Church, and a shipload of relief for Russia, the Swatow Typhoon which the papers didn't half tell us about, and page after page of news from all sorts of fields and all parts of the world, till my head got in a swim. But I couldn't seem to let go, and though wife said finish up the next evening, I said I was going to finish then if it took all night.

"Over toward the end I got a surprise, for there I came across my little boy's name in a list of Crusaders that had guessed some puzzle game or other. That Children's World Crusade is the way to get hold of the youngsters all right, and I found out what the letters W. W. G. mean that our Margy has on a pin she wears—a Guild idea for the older girls. The women are inventive. There was a Puzzle Page that stumped me, but I found out next

morning that Margy had made out the six names of missionaries. Some pages of ads and a denominational directory brought me to the last cover, on which was one of the best appeals of all, with a couple of pictures of that Swatow ruin that cost me a check. And midnight struck as I was ready to announce that I had paid my debt by reading the very last line, 'General Board of Promotion of the Northern Baptist Convention, 276 Fifth Avenue, New York City'."

"Some evening for a man like you. I can't make it out yet. But where is the discovery?"

"That a missionary magazine could be positively interesting—in fact, as entertaining and readable a magazine as I had come across in many a month. It simply got me."

"Evidently. It certainly has done something for you, from the way you talk."

"It has. In fact, it has opened my eyes. Do you know, I think it's a shame we men leave all these things to the women in the churches. This reading has shown me that there is a man's job in this missionary business as well as a woman's, and that if you want a big thing, here it is. I mean it when I say that I'm going to stir up something among our men. We haven't played the game. And when I read of how some of those poorly paid missionaries way out in India were going to cut their own small salaries rather than shut children out of schools and hospitals, it made me think a lot that wasn't complimentary to myself or the rest of us. You'll hear more about that, though, in time. Just now, I want to get in on this 20,000 scheme by giving you a year's subscription to MISSIONS as a Christmas gift, with this one promise, that you'll read the first thirty pages of the January issue. What do you say?"

"Agreed, Arthur. You've aroused my curiosity. And honestly, I should like to make a discovery, too, if it could give me a new interest such as this has given you. We commuters do fall into a humdrum routine sure enough. Well, this has been a short ride, thanks to your discovery. So-long!"



MERRY CHRISTMAS AMONG THE INDIANS IN OUR MISSIONS. THE GIRLS WITH THEIR DOLLS AND THE BOYS WITH THEIR DRUMS ARE EQUALLY HAPPY

Surgana—A Story of India

BY MYRA ELIZABETH COBB



RAY of sunlight found its way through a slit in the thatched roof of the little mud hut and touched the eyelids of Surgana. They popped open like ripened seed pods, each with a shiny round seed inside.

Surgana's black eyes were shiny bright as she jumped up from her palm-leaf mat on the mud floor, and catching up an earthen water jar, and balancing it on her hip as she had seen her mother do, ran out into the sunlight and across the sandy street to the well. She had not stopped to dress, for she already had on her one little garment. There was no trouble of undressing and dressing night and morning for that little girl.

At the well she met other little girls and older women, all filling their water jugs, and splashing the water over face and hands, which were dry almost as soon as the sun caught the sparkle of the drops. Teeth were brushed with a twig and bit of charcoal, and then Surgana hurried home as fast as the heavy water jug would let her. She tried to dance a few steps when she thought about school, but the water spilled out, so she had to be content to let her eyes dance instead of her feet.

Father and brothers had eaten their breakfast, so it was the little girl's turn to fill one of the two family bowls with black porridge from the jar in the corner of the room. There had been plenty of rains so the grain had ripened and the jar was full. It was not always so.

Surgana skipped happily away to school and was soon sitting on the floor of the little thatched school-room, with a room full of other little brown children, laboriously forming letters and figures in the sand, or, with her tongue held tightly between her teeth, making the very best letters she could, to show she appreciated the honor of being allowed to write on a cracked slate.

School days had only just become a daily joy to Surgana when cholera came to the little village, and one dark day she arrived at school with her little dark face all tear-stained, to sob out that her father and mother were both lying stiff and cold in the little hut. So Surgana became a boarder in the Mission School, and her days were happy and busy, helping to cut grass for the cattle, and learning a bit more in school each day. Surgana was not a pretty child at eight—her lips were large and she had a habit of keeping her mouth open when very much engrossed. Her eyes were big and round, and her black hair all soft "ringles" as old Nani, the grandmother of the school, who nursed and scolded and petted the children, tried to express it in English. But Surgana's sunny disposition and sweet little voice made friends of everyone. She might often be found, just at dusk before study time, surrounded by a dozen little girls squatted on the floor under the lamplight, swinging a scarf over her head and swaying gracefully to the rhythm of some little song of her own.

So Surgana grew and learned and was happy. Then suddenly she was twelve, and her older brother came to say he had arranged a marriage for her with a young man of the village. Surgana said nothing to her brother. She knew he thought his plans for her were not to be questioned. But she had learned to question about what

was right and wrong. She knew nothing about marrying and she determined to find out. Miss Anna, "Anna Amma," as Surgana called her, had told her never to do anything that in her heart she did not feel was right. How could she feel anything about it in her heart if she didn't know what marriage was?

It was at that time that Surgana heard Anna Amma talking about going to the wedding ceremony of a little girl who had been a short time in the school, but who had been taken away to be married. So she watched her chance and followed her. It was the third day of the ceremonies and the guests were feasting and making merry. In a far corner of the courtyard the little wife was crying bitterly, surrounded by her aunts and cousins who scolded and tried to comfort her. "Don't be afraid, you'll get used to it. All women have to be married. You are not the only one to suffer this way. Now let us dry your tears, or your husband will beat you."

Surgana had seen the husband, a big, fierce-looking man, and his little girl wife was so tiny and helpless!



SHY BRAHMIN GIRL WIVES. SURGANA MIGHT HAVE BEEN LIKE THEM

She had not wished to leave her mother to live with this man; it had been forced on her by her male relatives. That was the way of India.

"This is inhumanly cruel! How long must little children suffer like this?" and Anna Amma tossed her head to stop the tears. That was all Surgana could stand—

sobbing wildly she ran back to school, and throwing herself down on her little bed she screamed, "I won't get married! I never, never will!" There Nani found her and crooned over her until, exhausted with her excitement, she fell asleep.

A note came from the bridegroom that Surgana's brother had selected for her, saying that owing to some pressing business from which his employer would not grant him leave, he could not marry her on the day fixed. Surgana said nothing, but set her lips very tight. A month later came another note, this time enclosing an announcement card stating that his and Surgana's wedding would take place on a certain day not far distant. This time the girl simply said, "I will not marry him," and when the man came later to intercede, she refused even to see him. He was violently angry that no one would force her to do as he wished; it was an outrage that the custom of the country should be thus openly defied. He went out the gateway calling upon all the evil spirits he could muster, to bring sickness and destruction upon Surgana and the school.

* * *

Surgana said little about this crisis in her life, which had been safely passed, but she showed her thankfulness by studying hard, and by her eagerness to teach all the women of India about the Christ who had become so dear to her, and who had saved her from a life of sorrow. She wanted to help them when they were sick, so she trained as a nurse. At eighteen Surgana had developed into a lovely woman. She had found a new friend in a young man who came often to see his mother, one of the older nurses of the training school. In a few months Surgana, with a new light in her eyes and a new tenderness in the touch of her skilful hands, whispered to Anna Amma that she and John were going to be married, and go out together to the villages to teach their people how to live as Christ would have them, and be well and happy.

Then the dread influenza broke out in the school, and in the anxiety and constant care, the day set for the wedding drew nearer and no one thought about it. Apparently Surgana did not think of it, for she went about giv-

ing medicines and soothing aching heads day and night, with no preparations for a wedding.

Suddenly, when everyone was out of danger and there was time for relaxation, Anna Amma remembered the wedding day only three days away. Surgana was hustled off to the bazar with its rows of tiny booths—baskets, mats, jugs, dried fish, red peppers and yards of cloth all hung up in the open—to buy material for her wedding clothes. The two or three who were strong enough helped to cut them out and begin the sewing. The morning of the wedding day came and the garments were rushed to a tailor to be finished.

A bell rang, a warning that there was only a half hour before the hour appointed, and the garments had not come home. A small boy was sent running to the tailor for the clothes. He did not return, so the cook was sent after the small boy and the clothes. Some of the nurses at the hospital were waiting for their carriage to take them over to the wedding, and the horseman did not appear. Going to investigate they found the tailor, the small boy, the cook and their horse-keeper all sitting on the back veranda of the hospital, sewing for dear life to finish Surgana's wedding clothes. At five minutes before the hour, the cook came running as fast as his legs would carry him, his arms full of white garments flying out behind him in the breeze. Ten minutes later Surgana was led to the altar as sweet a little bride as loving hearts and hands have ever helped in all the world.

The last guest had gone and the house was quiet. Anna Amma stepped out on the upper veranda and sat down to rest on the broad railing. A full moon was just rising high enough to throw the long shadows of the palm trees on the white stucco of the walls. The air was vibrant with the sound of tom toms and bells, for a heathen festival was being celebrated in the village that day. Suddenly from the distance came the clear notes of a flute in one of the sweetest songs of all the earth, "Nearer, My God, to Thee." Near at hand was the gaudy procession with its weird cries and ignorant superstitions, the life of India today; but drawing nearer day by day was the spirit of Christ, typified by the clear call of the flute, and by the happy face of the bride who had just gone out to carry the message to her people in India.



THE KINDERGARTEN IN RAMAPATNAM, REFERRED TO BY MRS. LONGLEY IN "INDIA'S OLD WOMAN AND HER CHILDREN" (PAGE 647). THIS IS THE WORK IN WHICH MRS. LONGLEY HERSELF IS SO DEEPLY INTERESTED



THE EDITOR'S POINT OF VIEW



The Gift God Wants From Us

A volume of "Sermons for the Great Days of the Year," by Dr. Russell H. Conwell, was published some time since by the George H. Doran Company. That it is different from ordinary sermonizing in the treatment of subjects would be expected by those who know the veteran minister of The Temple in Philadelphia. The sermon for Christmas he entitles "A Christmas Thought," and the thought is about Christmas gifts and the responsibility of the giver. In conclusion he speaks of the supreme gift which God wants of us, and we send this "Thought" to our readers, as follows:

"So then the first duty in giving a present is to have the heart right, and it illustrates the great gospel truth that at Christmas season God expects us to give something to Him. Our Heavenly Father expects us to make an offering—a gift to Him, and we sit down and take an account of stock to see what we can give. The only thing that is of any value to Him is our own personal identity—our soul. It is the only thing he cares for. All His entire valuation of a man is in his soul, and in that soul's character. If we are going to make a present to God, we must take an account of stock and see what kind of a present we can give Him, see if we can make it better, or if we can bring it in such a way that it will be more acceptable to Him. The great question in connection with our gifts is: What is our duty to our God? Christmas is coming, and when it comes let us make a present to the Almighty. The only thing we can give Him is our own soul, and let us give Him those souls in such a condition, in such contrition for wrongdoing, in such a motive for doing future righteousness, that it will be acceptable to Him. He will see a character coming with those presents of contrition, a character of humble submission to His will, which will make it a beautiful gift to God. On Christmas we give ourselves to God.

"Christmas is coming to you and to me, and we are to give God a present. If we do, we will consecrate ourselves to some one branch of work on Christmas day, and not only try to bring Him a pure heart and a clean conscience, but also a determination that our lives shall be of greater value to Him than they have been in the past."



Christ, the Life and Light of the World

This is the special topic chosen for emphasis during this month of December, as Stewardship was the topic in September and Evangelism in October. It is a fitting topic for the month in which the world celebrates the birth of Christ—the proclamation of the glad tidings—the Saviour come to earth.

Christ the Life—truth beyond comprehension, but not beyond experience. It is Christ the Life, in the life of His followers, that has already created a new world, although still so far from the world it ought to be. It is

Christ the Life that is moving in human hearts today, and recreating and remaking civilizations. We can see this Life at work in China and Japan, not only in the Christian forces, but also in the governmental and political and social areas which are being more and more strongly influenced by the principles outflowing from that supreme Life. Far off yet the full day of His universal reign in the hearts of men, yet already it is true that He is the Life of the world.

And Christ the Light of the world. If we had vision we could see that. Contrast the world when the Babe of Bethlehem was born in the shelter of the manger, with the world today. "The Light hath shined in the darkness," says the Word, describing the time. The darkness has not all been dissipated in these two thousand years; indeed, there is an appalling amount of it left yet; but relatively the Light has shined into all parts of the earth. It has irradiated Europe and America and penetrated Asia and the Dark Continent, as Africa has so long been known.

The Light has shined, is shining—shining increasingly in the life of the whole world. Where the Life is there Light is also—for He who is the Life is also the Light of the world.

This is the inestimable blessing that the missionaries carry to those who sit in the darkness of idolatry and superstition—Christ the Life and Light of the world. They have a living and a loving Lord, able to save unto the uttermost all who come unto Him by faith. They have a Saviour who lightens all the way, and sends the radiance out into that blackness otherwise unpierced, with His words, "I am the resurrection and the life."

Great comfort of hope and gladness of heart should come to us all at this season as we find new and profound meaning in the topic we are asked to emphasize—Christ, the Life and Light of the World.



It Is the Work That Tells

A member of one of the conference teams that went out over the country in the Stewardship promotion, says that everywhere he found deep interest and close attention in the audiences the moment he began to tell of what the denomination was doing, what it had to do, and how it was doing it. The people were eager to know the facts. Many points that had not been understood about the cooperative plans under which all our different societies and boards and groups are working were made clear. The questions asked in the open forums convinced him that it was not organization that the people really cared about, but the actual doing of the work at home and abroad.

This is undoubtedly true. Admittedly there is necessity for organization, but there is little inspiration in it. Talk about giving to a Board has all the logic of talk about giving to a hungry child or a fear-driven idol

worshiper, but it lacks the human touch that moves to service and giving. The appeal of the missionary fresh from the field differs in reaching power from that of the financial secretary. It is inevitable and human. Religion without the element of emotion is chill and sterile.

What have we done, what are we doing, what larger things have we to do, and how are we going about it? Those are the questions that should be answered in a host of sermons during the coming weeks. We feel sure, from comments we have heard, that many pastors would be agreeably surprised at the interest they would arouse if they were to secure the needed information, and then give their people a comprehensive view of the denominational program, kindling the imagination as the various fields are passed in review at the thought of peoples to be lifted up, new ideals to be implanted, human contacts to be established.

There is marvelous power in the gospel in action. Let us forget everything for a while but our mission to minister in Christ's name to those who need Him above all else. If our people can be brought to visualize the work that has been committed to us as a denomination, and if the consciousness of the magnitude of the task brings confidence not in the power of self but of God to perform it, the record of the year will be worthy of us.



A Personal Word From the Editor

Our subscribers will agree that MISSIONS has been left for the most part to speak for itself. Its thousands of friends, supporters and advocates have become such because of what the magazine is. The editor realized from the first that the one thing to do, without which all advertising and praising would be worse than vain, was to make MISSIONS month by month interesting, readable, worth while, vital to the cause of worldwide missions.

The response from the denomination has been gratifying. Other denominations too have recognized MISSIONS. Warmer friends could not be desired. The great host of unpaid club managers, who have worked hard year after year to obtain renewals and new subscribers, has made the present subscription list possible. One would be ungrateful indeed not to appreciate all this favor and service.

Yet the Editor is not satisfied. (1) Not satisfied with the magazine, because he believes it can be made still better, more persuasive, more inspiring, more informing, more attractive to those who need to be attracted, and more helpful to the churches and the cause. (2) Not satisfied with the subscription list, because he knows it ought to be 100,000 at the very least. And ought to be, for the one conclusive reason that no member of church or congregation can take and really read MISSIONS without being greatly influenced thereby. He will go farther and say, without being made better, stimulated to service, strengthened in faith, actuated to some kind of personal doing, without which Phillips Brooks says the Christian vitality shrinks and shrivels.

The Editor is sure of this, by reason of the influence which the preparation of the magazine each month exerts upon himself. If ever a sense of weariness in work steals over him, an article revealing the real hardships and endurance and patience of a missionary comes to rebuke

and renew him. If ever discouragement rides with him into the city on the train, he finds on his desk in the morning mail a letter from a foreign or a frontier field so full of hope under disadvantage, of optimism in spite of depressing necessity for reductions, that the spectre disappears and courage cheers. Then, he cannot adequately express the spiritual uplifting, the quickening of faith and trust, the quietness of spirit, the sense of Divine nearness, that comes from the companionship by written communication mostly with our missionaries at home and abroad, and from the knowledge of their work. The living witness to the saving power of Jesus Christ that comes from non-Christian lands and Christian lands alike brings a stimulus unfailing. This being true in the experience of the Editor, how can he doubt that whoever reads these articles and experiences must catch something of the same influences and be benefited.

Therefore he wants to see the 75,000 goal reached this month of December, because he is sure that a large increase in readers would mean a large increase in interested church members, in consecrated workers and givers, in evangelistic endeavor, and in the extension of the Kingdom of God in the world.

News of what is being done leads to doing more. Knowledge of needs brings resources to meet them. So revelation of large tasks appeals to large souls, and the call to heroism brings the heroes to light in our churches. We have not half-suspected the self-disclosing power inherent in the contents of such a monthly visitor as MISSIONS.

For once, then, the Editor who since the first issue in January, 1910, has had the joy of making MISSIONS what it is, may rightly ask the pastors, the official boards and various organizations in our churches, to "lend a hand" in this endeavor to increase our list by at least 20,000 names by New Year. This would give us 75,000 homes to enter, and would mean at least 250,000 readers.



Half the Year Gone

The first six months of the fiscal year 1922-1923 ended with October. What is the showing they make as to the year's financial goal of \$10,000,000? Here are the figures:

Amount due on State Quotas, Nov. 1,	\$5,000,000.00.
Total collections reported, Nov. 1,	\$1,836,458.19.

Or 36 per cent of the amount due. The total collections for the corresponding six months of 1921-22 were \$2,109,992.51, or less this year by \$273,534.32. The first six months, it must be remembered, cover the vacation period, and the reports of collections actually do not reach beyond October 15, so that the effects of the September conferences and October stewardship campaign have not been seen as yet. All who have been out on the field reflect the hopeful spirit and a fresh awakening to the task to which we have been called of God. It is also manifest, from the present conditions, that every effort will have to be put forth in order to meet the minimum requirements of all our missionary fields.

In place of \$1,836,458.19, the amount collected, our organizations needed \$5,000,000 to carry on their work for the first half of this year, and provide for a proportion of their debts. We are therefore short \$3,163,541.81. The interest on this one item alone for the re-

maintaining six months at 6 per cent would be \$94,906.25. This would more than supply the funds needed to send twenty missionary families to the field—the twenty families which the Foreign Mission Societies cannot send because of the 25 per cent reduction necessary in all budgets this year. They are planning to send only ten new families, as compared with the twenty-two sent last year, despite most urgent calls.

Of the states which have the largest quotas, it is interesting to note that New York, which has a total quota of \$1,224,321.38 (Metropolitan District \$502,259.34 and rest of state \$522,062.30), reports collections of 37 per cent; Pennsylvania with quota of \$493,413.12 reports 40 per cent; Massachusetts, quota \$464,573.58, reports 32 per cent; Ohio, quota \$339,173.93, reports 31 per cent; New Jersey, quota \$323,231.28, reports 39 per cent; Illinois, quota \$307,621.76, reports 33 per cent.



How You Can Help

The Sunday schools of our Northern Baptist churches have the privilege this year of making their Christmas offerings count toward the support of the work undertaken by our Home Mission Societies in behalf of our Negro schools in the South and the Negro Christian Centers in Chicago, Detroit, Cleveland and Pittsburgh. Provision for the support of these institutions is included as a part of the regular budgets for the current year of the two Home Mission Societies, and a special effort to raise funds and collect needful supplies for the schools at this season of the year is recommended by the General Board of Promotion. If our readers could pay a visit to any one of our schools and see what they mean to eager students, or mingle in the busy scenes at a Christian Center, the Christmas gift for these institutions would be neither grudging nor small. In this we are building character for America's tomorrow.

NOTE AND COMMENT

¶ The irresistibly attractive Negro boy on our cover illustrates "Ben's Thunder Storm," one of the clever stories in the series of Negro Picture Stories collected and edited by Mrs. K. A. Cronk, and published by the Council of Women for Home Missions and the Missionary Education Movement, which kindly grants the privilege of reproduction. Read how Ben "threw watah at the sun," with the tremendous consequences, and you will appreciate this picture of a "Thinkin'" and hungry human, who epitomizes some phases of the racial problem.

¶ Instead of giving the General Index for 1922 in this issue, we shall publish it in connection with the January issue, in such wise that those who bind the volume may have it in proper form, with title page. This will prove more satisfactory than the former method, which made it difficult to include the December contents and secure the desirable detachment from the rest of the magazine.

¶ In sending the capital story which we have entitled "India's Old Woman and Her Children," Mrs. Longley, who wrote it at the request of the Publicity Committee of the Telugu Mission, says she had hoped to carry out in illustration the story of the Old Woman Who Lived in a Shoe, using a map of India on its side to look like a shoe, with the children everywhere. We should have tried to carry out her idea, but there was not

time if the story was to get in this Christmas issue, for which it is specially adapted. So we have done the best we could to illustrate it, aided by the pictures which she sent. She says she could not get better ones because most of the missionaries are unable to indulge in the luxury of photography these days. The story will produce the result she wishes, pictures or no, for not in a long time have we had one so satisfactory and appealing.

¶ That certainly was an interesting occasion at Hampton Institute when the Ukrainian National Chorus, dressed in gorgeous native peasant costume, sang in Ogden Hall the famous folk songs of Little Russia for the Negro students and 2,000 white and colored citizens of Virginia; and in turn the 850 Institute students sang for the Ukrainians the wonderful Spirituals of the Negro folk songs. The delight was mutual. Some of the Ukrainian singers declared that in all their travels through Germany, France and Belgium they had never heard such thrilling chorus singing as that of the Hampton students. Those who have visited Hampton can appreciate this, and visitors to our Negro schools can well understand. It is a great thing that Negro composers and leaders are developing the inimitable folk songs of their race.

¶ At the recent meeting of the Executive Committee of the Northern Baptist Convention in Chicago, Dr. W. W. Bustard of the Euclid Avenue Baptist Church in Cleveland was chosen as the Convention preacher, with Rev. D. J. Evans, pastor of the First Baptist Church in Kansas City, as alternate. The stimulation of interest in attendance upon the meeting of the Baptist World Alliance in Sweden in July next was committed to the Foreign Mission Society. Committees were appointed to arrange for the participation of Northern Baptists in the Tercentenary of the Walloon-Huguenot Settlements next year; to join with other committees in the promotion of the expression of sentiment against war as a means of settling international disputes; to prepare the Convention budget for 1923-1924.

¶ The Ministers and Missionaries Benefit Board has issued the first number of a little quarterly bulletin called "The Ministry," which will present to the denomination phases of the work that might otherwise be unknown or neglected. The portrait of Dr. Morehouse fittingly appears on the first page of the modest four-page paper. A brief history of the Board is given, from the inception of the project by Dr. Morehouse at Oklahoma City in 1908 and the organization of the Board in 1911, with Dr. Morehouse as first president and acting treasurer. The first inspiring gift was \$50,000 from M. C. Treat, who has altogether given \$300,000; other large gifts are \$200,000 from Ambrose Swasey; \$100,000 from Col. Edward H. Haskell, who has rendered devoted service as president since the death of Dr. Morehouse in 1917; and a sum in excess of \$5,500,000 from John D. Rockefeller. From nothing eleven years ago the Board now has a total fund of more than \$9,000,000, yet Secretary Tomlinson reminds us that this is only a splendid beginning, not at all adequate to the increasing needs.

¶ Elsewhere in this issue we give a story of India child life entitled "Surgana," by Miss Myra Elizabeth Cobb, and thereby introduce to our readers as a welcome contributor the new literature and publicity secretary of the Woman's Foreign Mission Society. Miss Cobb, who comes from Kalamazoo, Michigan, is a B.A. graduate of the University of Michigan, who majored in English, has had thorough business training and a year with a prominent advertising agency in New York. She spent last year as secretary to Dr. A. Ray Petty, pastor of the Judson Memorial Church. She will be a valuable addition to the Society's staff and incidentally to our own.

¶ We have an article from Miss Mary I. Jones of the School of Mothercraft in Huchow, China, which ought to have been printed some months ago, but is coming in January unless something untoward happens. It covers a new phase of work that none of our mission schools have done before, and our readers will be glad to know about.



A SHY LITTLE INDIAN GIRL OF GUATEMALA, C. A.



THREE BANZA MANTEKE STATION BOYS OF CONGOLAND

A Noble Message That Must Touch All Hearts

TO THE SECRETARIES AND MEMBERS OF THE BOARD OF THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY:

Cordial Greetings and filial salutations. We, the few and in worldly goods poor members of the First Baptist Church of Sadiya, Assam, have learned with deep sorrow of the heavy debt now resting upon all of us who are loyal members of the great Baptist Brotherhood in Christ. We beg to assure you of our most fervent and prayer-filled hope that this burden may soon be removed from the heart of our Redeemer and from the hearts of all who are pledged to be His helpers in winning a lost world to Him.

We have not forgotten that it was at Sadiya where Rev. Nathan Brown and Mr. Cutter arrived from Burma in March, 1836, to open the first mission station of our Society in the province of Assam. We respectfully beg to acknowledge with lasting gratitude your great love and goodwill that has brought unto us the immortal love of Him who is now our portion and inheritance.

As a small token of our deep appreciation of what our noble friends in America and our loving missionaries at this and other stations have done for the bringing of the knowledge of the Light of the World to us and to our countrymen, we beg to enclose our cheque for 150 rupees with the hope that it may in a slight way help to lighten the burden of debt resting upon your hearts at headquarters in New York and at other places where the zeal of spirit and the power of prayer together with good works and generous offerings are striving to keep the mission torches burning undimmed, nay with increased brilliancy, in all lands.

With deep respect and strong Christian love we beg to subscribe ourselves on behalf of our fellow members of the First Baptist Church of Sadiya, Assam.

Sadiya, Assam, 20 August, 1922

BENJAMIN SYMON

CHANGMAN J. SANGMA

Chinese Governor Gives Gymnasium to Mission School

GENERAL LU YUNG HSIANG, Military Governor of the Province of Chekiang, recently gave the amount of three thousand five hundred Mexican dollars (\$1,750) for an outdoor gymnasium for the Hangchow Union Girls' High School, to be known as the Lu Yung Hsiang Gymnasium. He is the first Chinese official in Hangchow to give as large an amount as this to missionary work in China. This gift was made as a result of the influence of Mr. K. T. Yuan, the head teacher of our school, and shows that Chinese are able and willing, on the one hand, to give, and on the other to solicit funds for our missionary work. We hope that friends in America will realize that Chinese have arrived at the time when they can appreciate missionary effort. Continued financial support from America will undoubtedly stimulate even more generous giving in China.

General Lu did not give the money with the idea of making a memorial for himself. He was very self-effacing, but he finally consented to allow the Alumni Association to name the gymnasium after him.

General Lu is a native of Shantung Province. He began his military training in his early years, during which time, at the city of Shaw Tsan near Tientsin, which was then under the control of Yuan Shi Kai and Tuan Chi Jui, he was able to make his usefulness felt. From the time of his graduation he was given very rapid promotions, among which may be included his appointment as military governor of Shanghai, which post he held during the critical period from 1915 to 1919. As a result of his competent management of political affairs, Shanghai was made a very safe place of residence.

From the time of his appointment as governor of Chekiang he advocated the abolition of the office of Tuchun. Many were in sympathy with his idea, and in June of this year it seemed about to be carried out. In conformity with his suggestion, and as one of the most powerful tuchuns in China, he desired to resign immediately, but was prevailed upon not to do so at present.

Governor Lu is now fifty-six years old. We hope that he will enjoy a very long life, and that the building his gift has made possible may be very useful in furthering the all-around development of Chinese girls.—CONTRIBUTED BY A CHINESE.



GOVERNOR LU YUNG HSIANG, WHO HAS MADE A NOTABLE CONTRIBUTION TO A CHRISTIAN MISSION SCHOOL FOR GIRLS IN HANGCHOW, CHINA

Our Denominational Aim for This Year

Key Word—PERSONAL RESPONSIBILITY.

Personal responsibility cannot be delegated.

Year's Text—*"And I, if I be lifted up, will draw all men unto me."*

Our objective is to reach the last member of the last church with the call to active service and acceptance of a definite part in providing the money required for our local needs and for our worldwide missionary enterprise. This means that every member of a Baptist church shall be

- | | |
|--|----------------------|
| (1) An Informed Member | (2) A Praying Member |
| (3) A Giving Member | (4) A Soul Winner |
| (5) An Exponent of Christ's Teaching in Community Life | |

The December Canvass for MISSIONS and THE BAPTIST

THE FOLLOWING STATEMENT IS ADAPTED FROM THE LEAFLET ISSUED BY THE GENERAL BOARD OF PROMOTION, WHICH AUTHORIZED THE CANVASS

OUR JOURNALS—THE BAPTIST AND MISSIONS OUR GOAL—TWENTY THOUSAND NEW SUBSCRIBERS

MISSIONS and THE BAPTIST are the official mediums of communication between the national denominational organizations and the constituency in the churches. Because of a profound conviction of the value of these two publications to all our denominational interests a special Canvass is being conducted during December to increase their circulation by placing them in at least 20,000 new homes by January 1, 1923. In this effort every local church is urged to join.

Why Subscribe for Both?

Because they *give so much value for so little money*. Last year 1,535,508 copies of THE BAPTIST were printed. These were 32-page papers, or 49,136,357 pages of information concerning every phase of work done by Northern Baptists. The same year 623,972 copies of MISSIONS were printed. These were 64-page magazines, or 39,934,272 pages covering our missions at home and abroad. Thus a grand total of 89,070,629 pages of informing and inspiring character went into the homes of our people. And the joint subscription was only \$3.00!

Because they *provide the best means of denominationally educating the rising generation*. Multitudes of young people coming into our churches are to be the leaders of tomorrow. To assume that responsibility intelligently they must be informed and educated concerning the denomination and its work. MISSIONS and THE BAPTIST make this possible.

Because they are *not competitors but complementary*.

MISSIONS is a Baptist illustrated missionary magazine issued monthly. It brings in attractive form the news from all our Baptist mission fields at home and abroad. It gives a world outlook and Kingdom vision. As special representative of the missionary societies, and of the World Wide Guild and Children's World Crusade, it exists to promote evangelization as expressed in the cause of missions. The one missionary magazine of Northern Baptists, it should be in every home.

THE BAPTIST is a religious newspaper issued weekly. It informs our people regarding the denominational plans and progress; publishes missionary news, sermons and articles on subjects of moment; reports the activities of State Conventions, all denominational organizations and the churches; begets enlarging sense of common fellowship and denominational *esprit de corps*; is a chronicle of events that tend to bind the Baptists of the world into brotherhood.

MISSIONS can never be a denominational newspaper, nor can THE BAPTIST be a magazine featuring exclusively the missionary work of Baptists.

How Reach the Goal?

Many methods have been tried. Varying conditions require different means. By whatever means, the thing is to canvass every non-subscribing family in the church.

1. Where there is a club manager for either MISSIONS or THE BAPTIST, let the effort center around this worker, who will gladly welcome all reinforcements. Gather a group of canvassers, calling for assistance on all organizations, the women's circle, the young people, World Wide Guild, men's classes, brotherhoods, and the pastor.

2. Where there is no club, no club manager, and no Literature Committee, let the women's missionary circle meet with the pastor and propose a canvass, drawing upon the entire membership for volunteers.

3. The Every Family Plan has proved one of the most effective. It is modeled after the Every Member Canvass, with which our churches are largely familiar. The same careful preparation is necessary.

4. The Church Budget Plan. This provides in the local church budget for the cost of the joint subscription to MISSIONS and THE BAPTIST for every family of church and congregation. Note statements on following pages from churches which are doing this.

5. But just now the immediate canvass is for December. We want to reach the goal set by the New Year. It is personal interest and face-to-face work that will do it. *Make up your canvassing team or committee of folks who believe in what they have to offer, and realize that every interest of the church, the denomination, and the mission cause the world around will be served and advanced by the taking and reading of these two denominationally owned periodicals—MISSIONS and THE BAPTIST.*

Why Help Push the December Canvass?

From the many letters received commending the proposed December Subscription Canvass for MISSIONS and THE BAPTIST, we select this from Mr. Lovett as one cogently covering the case by a man who is a keen judge of the value of such inspirational publicity as that given by these two denominationally published periodicals. A large number of denominational leaders unite in hearty support of the movement, the first which the General Board of Promotion has made in behalf of its publications. Mr. Lovett says:

"The denomination must support THE BAPTIST and MISSIONS for self-preservation and self-propagation. The denomination must live and grow. The children must sustain the mother, and the mother must serve the children.

"The Christian who is not missionary in spirit is not a Christian. It is impossible to sustain missions without intelligence. MISSIONS, the magazine, is the intelligence department of the Baptist army around the world, where there is neither East nor

West. The only question is whether we shall give and sustain sacrificially or half-heartedly.

"Like it or not, the times are such that every big thing done in a big way demands publicity, information, facts. The merchant who does not advertise soon goes out of business. Our denomination needs THE BAPTIST just as much as it needs a vision, funds, officers, or even vital principles derived from the New Testament. Those who do not support THE BAPTIST and MISSIONS practically say by their decision that they are willing to let the denomination with its world message dwindle, peak and pine. Is this what Our Lord wants? If not, then let us all get busy and push the campaign for THE BAPTIST and MISSIONS because of what these two publications mean to the truth in which we believe and for which we stand."

Very sincerely yours,

W. P. LOVETT, Detroit.

THE INSPIRATION OF KNOWING

Why subscribe for THE BAPTIST and MISSIONS?

Because it is the duty of every Christian to know about the progress of Christ's Kingdom in this world. In particular it is the duty of each of us to know what part in this progress belongs to our own denomination, in other words, what is our denominational responsibility. This is the business of MISSIONS and THE BAPTIST to tell us, and surely they do it well. The circle is complete when we subscribe for these two periodicals and read them with regularity and interest.

Because reading together of our common task tends to bring us together in sympathy and purpose, and to give us that union which is the first necessity of strength.

Because to do our great task, to meet our great opportunities, we must have not only a sense of duty but deep interest and enthusiasm, and these things come inevitably from knowing in detail of the achievements, the opportunities, the problems in the various fields where we Baptists are striving to advance Christ's Kingdom and to bring mankind into allegiance to Him and His truth.

Let us therefore, in spite of the multiplicity of other interests, take time to read regularly our two notable publications, MISSIONS and THE BAPTIST.

MRS. ANDREW MACLEISH.

THE ONLY ADEQUATE WAY

The machine works without knowing what it is doing. The unbalanced person is very busy, but he does not realize what he is doing. The drifter does a good many things, but he does not think what he is doing.

The denomination is doing a vast number of things, but it does not want to be a machine, it wants to be perfectly sane, and it does not want to drift. *The only adequate way in which it can know what it is doing is through its denominational journals.* Their purpose is to let each of us know what all the others are doing. Like the telephone system, they can only carry out their purpose when everybody is a subscriber.

MRS. NATHAN R. WOOD.

FIVE SIGNIFICANT POINTS

Because—They are evangelizing agencies, and every Christian's supreme duty is to promote Christ's cause.

Because—They give a knowledge of Kingdom advance or retrogression throughout the world.

Because—They tell us of good works performed by others, thus stimulating similar works in us.

Because—They keep us informed of changes in church leadership, and thus make us up-to-date in local church history.

Because—As Baptists, we can only obtain the foregoing information, as to our own denomination, through Baptist journals.

These are only a few reasons, could give many more and not exhaust the subject.

W. G. BRIMSON.

READ TO KNOW

A sincere Christian reads his Bible because he loves his Christ and is anxious to know what His Saviour did and does.

A doctor reads the best medical magazine that he may know the latest discoveries in medicine and surgery.

A scientist reads the best publication devoted to his branch of science that he may be the better scientist.

A Baptist should read the denominational publications that he may know what Baptist Christians are doing at home and abroad.

May the circulation of MISSIONS and THE BAPTIST rapidly increase that our Baptist constituency may become thus informed.

A. M. HARRIS.

THIS IS THE MODEL WAY TO DO IT

MY DEAR DR. GROSE:

Kindly send the January number to all the enclosed names. We are forwarding \$214 for 214 subscriptions.

If we have ridden any hobby during the past year it has been in a strong emphasis upon Religious Education and Missions. *Last year the church contributed more than three times as much for beneficences as for current expenses,* and is stronger for having done so. Nevertheless, there is a sad ignorance on the part of many in respect, for example, of what the New World Movement funds are doing.

Last week at the annual meeting of the church it was voted to send MISSIONS to each home in our membership. This will help to push back the horizon for all the members of these homes, and will help to build up a more active membership.

Each month we shall give special place for some item in the current number of MISSIONS. We believe we shall get some splendid results. It will be difficult to improve MISSIONS, but even so, more power to you. Cordially, A. T. MERCER, Pastor Baptist Church, Hilton, N. Y.

(A hobby that will yield such results is not only a good one to ride but must have been skilfully ridden. "More than three times as much for beneficences as for current expenses." What a splendid record, and surely the church "is stronger for having done so." And we are confident that putting MISSIONS into the budget and sending it into every home will prove the Pastor's best assistant in getting "results" that mean increased spirituality in the membership as well as increased interest in the extension of our Master's Kingdom. His church takes rank with the others that have adopted the budget plan, which we regard as the model plan for creating a missionary, because an informed, church.—Ed.)

THE PASTOR IS THE KEY MAN

Please find enclosed a check for \$32 for which send MISSIONS for 1923 to the names on the accompanying sheets.

MISSIONS is the most inspirational piece of literature that comes to my study. I look forward to its coming each month with great eagerness, and literally devour it when it arrives.

Because of my keen appreciation of its value I want everyone else to share with me the joy and inspiration of its messages of cheer and triumphant note, so I carry a copy of MISSIONS in my overcoat when I call, and this accounts for the 32 new homes for MISSIONS to enter.

MISSIONS was coming to 11 homes in this church when I became its pastor. It now will enter 42 homes. I am determined by the end of this year to have it coming into every home.—From DANIEL G. DUNKIN, Pastor West Lafayette Baptist Church, Indiana.

(It is not surprising to hear this Pastor add that so far as the New World Movement is concerned he is not at all discouraged, and that he belongs to the Continuation Group. If a thousand of our Pastors rated the inspirational value of MISSIONS as he does, and took the magazine with them on their pastoral calls, not only would the calls have a spiritual objective but the Twenty Thousand New Subscribers aimed at in the present canvass would be only a beginning.—Ed.)

A Missionary Committee Meets at Old Canterbury

BY JAMES H. FRANKLIN, D.D.

THAT was a memorable meeting which the Executive Committee of the International Missionary Council held in old Canterbury, unsurpassed in historic Christian associations and enveloped in an atmosphere that is softened even yet by the shadows of heroic figures of a remote past. Perhaps there is no spot in all England richer in its connection with significant deeds and movements, including the planting of Christianity in the British Isles. Dean Stanley spoke of it in 1854 as the spot "where Christian learning and civilization first struck root in the Anglo-Saxon race."

In such surroundings the Council met to consider the problems which, involving relations between missions and governments, linger on the horizon, four years after the war. And new problems also are appearing, international in their character, which must receive the best thought of the most experienced missionary organizations in every land. Some of the questions are of such a nature that they can hardly be met most tactfully except as they are considered from an international viewpoint.

One question requiring international consideration is that of the inability of 1,700 German missionaries to return to their old fields of labor. Another problem in which Americans especially should be interested is the inability of the millions of Negro Christians in America to send missionaries to Africa, except to the small territory of Liberia, and possibly one or two other very limited areas. Here is a tragic situation. The missionary spirit is growing in the hearts of American Negro Christians, who naturally yearn for the evangelization of the land of their forefathers, but the attitude of most governments controlling African territory prohibits the admission of Negro missionaries. This, too, is a question of special interest to Baptists. It is significant that the Opium Commission, with the approval of the Council of the League of Nations, requested the assistance of the Council in securing information with reference to the traffic in opium and narcotic drugs.

The Council is the creature and servant of the Foreign Mission Boards. Its functions are advisory, and it assumes no right to dictate the foreign or domestic policies of any board. It is supposed to meet biennially. The Committee that met at Canterbury is the ad-interim body, composed of twelve members of the Council. Two of the Committee are Baptists—Mrs. Henry W. Peabody and myself.

Although our days, including evenings, were given so largely to the business of the Committee, we found time two afternoons for walks around the cathedral, the ruins of St. Augustine's monastery and the little church of St. Martin, when we were guided and instructed by the Dr. S. Bickersteth, Canon of Canterbury and Chaplain to the King. Another article would be required for the briefest mention of spots made historic by connection with the lives and labors of Augustine in the sixth century, Ethelbert, Anselm, Thomas à Becket and many others. We were told that when Augustine and his missionaries came in 597 they saw portions of the little Church of St. Martin, where Christian services have now been conducted for over thirteen hundred years. In front

of this little church Canon Bickersteth quoted to us a stanza of the missionary hymn composed by his own father, the late Bishop of Exeter:

'For My sake and the Gospel's,' go
And tell Redemption's story;
His heralds answer, 'Be it so,
And Thine, Lord, all the glory!'
They preach His birth, His life, His cross,
The love of His atonement,
For whom they count the world but loss,
His Easter, His enthronement.

The Baptist members of the Committee slipped away on Sunday to the Baptist church in Canterbury, and to the Huguenot service in the crypt of the cathedral, where Dr. J. C. Carlile, Baptist pastor at Folkestone, was preaching that day. We were told that in August, 1921, 72,000 visitors came to the cathedral—modern *Canterbury pilgrims*.



ENTRANCE TO OLD PALACE, CANTERBURY

We were entertained at the old palace, one of the official residences of Archbishop and Mrs. Davidson. From my own window I looked out on the famous cathedral and the ruins of the old monastery. The chamber assigned to me bore the name "Ye Knighte," and on the wall was this quotation from Chaucer:

"A knyghte ther was, and that a worthy man,
He loved Chivalrie, trouthe and honour, fredom and curteisye."

Gold, Frankincense, and Myrrh

A CHRISTMAS MEDITATION

GOLD FOR KINGLINESS! It was a king the wise men sought, and it was a King they found! That Babe has placed his royal will upon a thousand million hearts; his little hands have waved a world into a new and a more tender way of life; he has brought new hope to Motherhood and a new nobility to Fatherhood, whilst he has opened the gate of Mercy to Childhood.

It was indeed the King of Humanity they found, destined to hold his throne not by the fear of men, but by their love; not by their bondage, but by their freedom; not by the brittle power of the sword, but by the magnetic might of the Cross; not by the accidental claim of heredity, but by the inherent worth of peerless character.

Moreover, they found the King whose "kingdom hath no frontiers." Because it is not of this world, it is for all the world and for every world. Jesus is the great "point of rest" in human history; other kings come and go, are crowned and deposed, but this King is "the stone which the builders rejected," but who "is become the head of the corner," never more to be moved, "the same yesterday, today, and forever." He holds his court in every human heart for homage or for judgment, and no living soul can now escape the challenge of his scepter, the inevitable question, "Wilt thou have this man to reign over you?"

* * *

It was night in the heart of the Soudan. The stars cast their thin streams of light serenely down upon a circle of men who were gathered on the outskirts of Khartoum. In the center of the circle stood a tall white missionary, athletic in build and powerful of voice. For six weeks or so he had been patiently instructing the natives seated round him in the first principles of the Christian faith. They were men drawn from about twenty inland tribes. In that part of Central Africa, made so famous by memories of Gordon and Kitchener, there are many millions of natives who have scarcely heard the name of the Lord Jesus Christ. With infinite labor these men had been brought together and induced to undergo a little training before returning to their people.

The task of commending Christ to their respective tribes was fraught with the utmost peril. Occasional cannibalism was a characteristic still of these dwellers in the heart of Africa. The young missionary knew that it would require enormous courage for them to play their part. The last night had come. Tomorrow the little band would break up, and each man go his own way back to his own people. Very solemnly, as they sat in the stillness of the night, their teacher spoke to them of the work Christ required of them. He pictured all their difficulties and their risks—the great possibility of a cruel death. Then quite plainly he put the issue before them. "Now which of you is ready and will promise to try to make Jesus King in your tribe, King over its heart and all its life?"

He waited in the darkness for their reply. At first

there was nothing but a silence that could be felt. He knew that for many of them the promise might mean death. Suddenly one of them broke the silence with a strong, clear voice, Ina So, he said, "I will." Then another and another, Ina So, Ina So, they said, "I will," "I will," till every man in that circle had pledged himself to make Christ King even at the cost of his own life. Very soon the circle broke up and each man sought his rest till daybreak—the day of his great new task of King-making.

Is Christ yet truly King in power as well as name in London and New York, in England or America? Shall it be said that those who have heard of Christ only for six weeks show greater devotion to him than those who have known him all their lives? Who will say of this task of King-making, "I will?"—From "*God's Better Thing*," by A. D. Belden.

Christmas in Ningpo

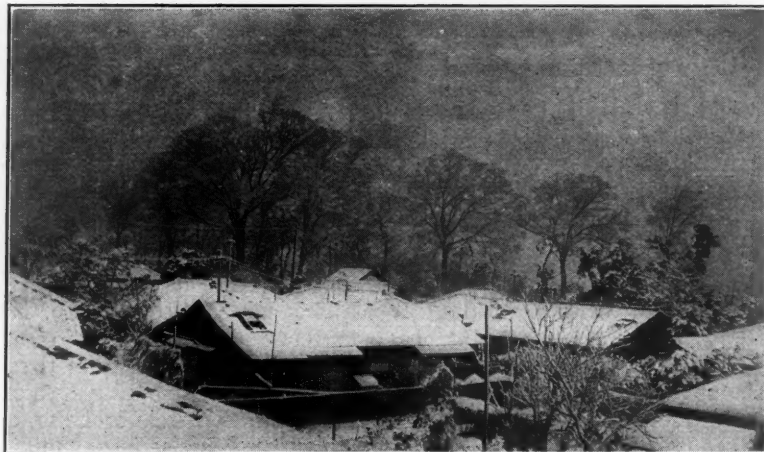
Mrs. Hylbert's kindergarten is the newest department of our girls' school, and if not the liveliest, at least the liveliest. Black eyes, straight black hair, and a yellowish skin do not subtract a bit from the wigglyness of four-year-olds as you know them.

The Christmas tree was loaded with dolls, kerchiefs, and what-nots that delight a child. The forty wee tots had sung and skipped and raced and recited to the satisfaction of themselves and their proud mothers, fathers, aunties and friends. It was time to distribute the gifts.

The sweet-faced little Chinese teacher began to hand out things to the children. But these were not dolls! No, they were little pincushions which they themselves had made for their mothers, and the pure abandon of joy with which each little tot ran laughing and radiant to its mother to present this love gift gave a thrill I'll not soon forget. Do you remember the shine in your child's eyes when he or she brought the first eager offering? 'Twas all there multiplied by forty. Fathers came in next for their gifts, then sister, and brother; and last of all the precious dolls found their way to the arms of their newly born parents, who were all but overcome with the wonder and joy of having a "little foreign daughter" for their very own.

My eyes were blurred with tears, and a devout "Thank you" went up to Jesus whose birthday joys were meant for all the world. And when dirt, and poverty, and ignorance and selfishness, so ever present with us here in China, try to cast a cloud over Hope in my life, I know a vision of forty happy children, skipping and dancing to their mothers with gifts, before giving a thought to what they themselves were to receive, will come to whisper, "Hope on; Christ is coming to China."—Dora Zimmerman, Ningpo, China.

"Fear not, for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."



WINTER IN TOKYO—WHEN SNOW LIES DEEP

What Do the Children Do in Japan in Winter?

BY MRS. ANN T. HARING OF TOKYO

IS IT cold at Christmas time in "Sunny Japan?" Do the children have sleds and skates? What do they wear?

The winters of Japan are much like those in America. In the north the snow lasts for months, and even in the central and southern provinces there is occasionally a snowfall lasting for a day or two.

The children of Japan wear kimonos in winter as well as summer. The bright, pretty colors are the exclusive prerogative of the small child, for older folks wear more sombre colors such as dark blue, grey and lavender. The winter garments are lined, and often padded across the back and shoulders with cotton. Over the kimono, which corresponds to a dress, they wear another kimono with straight panels down the front, which is also padded. This answers for a coat. Their *tabi*, or stockings, are white muslin and come only to the ankle. In severe weather the children wear heavier ones, made of red or dark blue corduroy. Red is always a girl's color—no boy ever wears it. The poor children wear no stockings.

Wooden clogs take the place of shoes in all Japan. When bad weather comes, it is hard to walk in these clogs, which do not cover the top of the foot, so higher ones are worn to raise the foot off the ground. Boys have no sleds, but when the snow comes, they get out bamboo stilts. In Japanese these are called "bamboo horse," and the boys have great fun walking around, sometimes four feet above the ground.

The children love to make snow men, which they call "yuki-Daruma"—"yuki" being the Japanese word for snow. Daruma is the name of a fat Japanese god, without arms or legs. For eyes they use charcoal balls, and for the nose and mouth little brown twigs, while the eyebrows are leaves stuck in edgewise.

At Christmas time every Japanese child is "keyed up" for the coming holidays just as much as his American cousins. Most Japanese children have never heard of Jesus and do not know the Christmas story. All over the Empire, little Christian Sunday schools are busily spreading the good news, and to an increasing number of Jap-

anese children Christmas is an even greater day than the ancient Japanese New Year. They wait eagerly for the time when Santa Claus brings them their gifts of fruit and candy. Some Japanese, who know little or nothing of Christianity, think that Santa Claus is the Christian God. In the past undue emphasis was probably laid on this ancient Germanic custom.

Within the past few years many kindergartens and Sunday schools have been introducing the "White Gift"



CHILD LIFE IN STREETS OF JAPAN

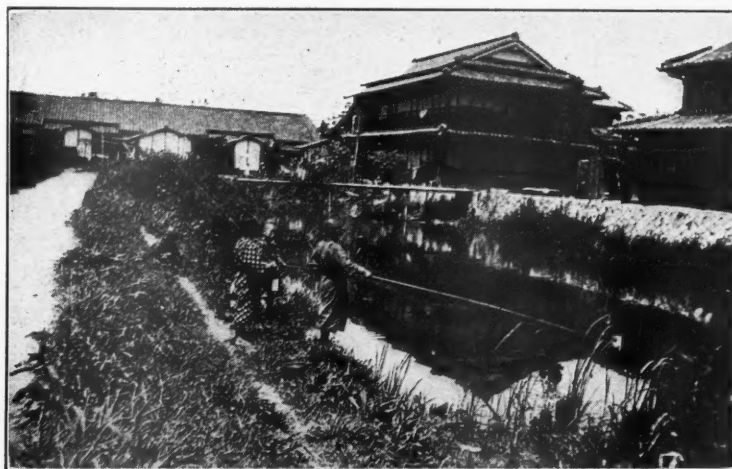
service. It is touching to see even the poorer kiddies bring their offerings to the foot of the cross.

In Tokyo our mission maintains a training school for kindergartners from which go forth young women to mould the child life of Japan. We have kindergartens in practically all our stations. Each Girls' School under our Woman's Society maintains at least one, and many girls find their way to the schools through the influence of their childhood experiences in these kindergartens. After the children leave the kindergarten, attendance at government primary schools is compulsory, and what contacts these children have with Christianity during these years are through the Sunday school. The Christian experience of many a Japanese leader dates back to the day when as a village child he found in the Sunday school the brightest spot in his life.

(Our readers have been made familiar with the Japanese kindergartens and their charm.)



A JAPANESE SALOON. WHAT CHANCE HAS THE BABY?



JAPANESE BOYS LOVE TO FISH

Reaching the Children of South India

BY MRS. MAY R. BAKER OF ONGOLE

The children of South India have little if any real childhood. The lower classes must work from the time they are six or seven years old. The higher castes are overshadowed by early marriage. They have no proper home training. They are taught that the very air around them is peopled by demons ever watching to do them an injury. These children are bright and eager to learn; and it is a blessed privilege to work with them. Our missionaries in South India realize the importance of molding these young lives and are giving time, thought and prayer to work among them. Schools for all classes and castes are taught by consecrated teachers, supervised by missionaries whose hearts are full of love and longing for these, His little ones. In all of these schools the story of Jesus and His love is taught and never fails to attract and interest.

On tour in the villages we warmly welcome the boys and girls who visit our tents and attend our meetings.

The great fourth caste, the Sudras, comprise 65 per cent of India's population. They are farmers and artisans, intelligent and lovable. During the past five years they have shown a great desire that their children should be educated, and in Ongole we have received a few of their brightest boys and girls and are training them. I had the great privilege of "mothering" seventeen of these boys and the brightest hours of my life (during the last two years before my furlough) were those spent with these dear lads. The last Sunday before I left Ongole thirteen of them were baptized. It was a great day! Through these dear boys may many of their own people be led to Christ! God willing, I hope to spend the greater part of my time after my return to Ongole in this most promising branch of our work. Pray and work with us that these young lives may be so molded that they may become His standard bearers in the new India. They are our hope and joy.



LUNCH TIME AT OLIVET CHRISTIAN CENTER, CHICAGO. THEY SEE THE PHOTO-MEN

Aiding Negroes in Congested Centers of Northern Cities

FROM AN ARTICLE BY EMILY BOWDEN MORROW

THE total increase of Negroes in the United States during the past decade has been 635,250, of which the increase in the North and West has been 472,418 and in the South 162,832. The percentages of increase in the North has been 43.3 and in the West 55.1 as against only 1.9 in the South. This migration of the Negroes northward has created grave problems both here and in the South.

In many cities whose Negro populations have been greatly increased in recent years, church facilities for the members of this race were pitifully inadequate. The church buildings at their disposal were crowded to the doors at every service.

With the guidance and material assistance of home mission agencies, city, state and national, many church homes have been provided Negro congregations in the past few years in Chicago, Detroit, Cleveland, Pittsburgh, Buffalo, Omaha, Milwaukee and other cities affected by the migration.

The Baptists, in a very special way, are serving these Negroes in congested areas. In Pittsburgh there is the Morgan Community House, where activities of all kinds under Christian auspices are conducted for the Negro. Not only are these classes and clubs for boys and girls, but the parents too are reached. Classes in hygiene and home-making are proving of great value. Morgan cooperates with many Negro organizations in Pittsburgh, serving as many as thirty-two of them. It conducts social community evenings for families to offset the unwholesome amusements that too often waylay the simple-minded Negro. During the unemployment period the social workers are giving relief and encouragement in the homes, and the day nursery is caring for the baby of the mother who has to work by day. Provident House takes

the Negro of the street who is "down and out," gives him temporary lodging and helps to find a job for him. It has 48 beds and serves an average of about 400 men a month.

In Chicago the Olivet Christian Center has been called a "succorer of many," and from early morning until late at night representatives of our two Baptist Home Mission Societies are striving to uplift the Negro and meet his manifold needs. An employment bureau is conducted which has found work for many; a library is being put to good use; and mindful of the Negro's inborn love of music those in charge have organized regular choirs and quartettes for them and instituted community chorus singing. Even the kindergarten babies have their band, and to see these five-year-olds handling drum, bells, tamborines, triangles and cymbals so professionally is remarkable.

In Detroit the Negro Christian Center is wrestling with the problem of Christian living for the Negro in that city. The White Cross organization has furnished them with a trained nurse who has a class of thirty-eight women whom she is teaching to care for themselves, their babies and their homes. One of our workers recently made over three hundred calls and noted a vast improvement in the appearance of the houses and care of the children. English and the Bible are taught, there are industrial classes and instruction in dressmaking and domestic science. The workers are endeavoring to make a place for Christ not only in the individual life but in the home and community.

Work along similar lines is being carried on in Cleveland and the Negro Christian Community Center. There are clubs and classes of all kinds, a day nursery, and a soon-to-be-established clinic and library. The workers are cooperating with the Probation Court officers and have a corps of helpers visiting the homes.

Naga Hill Children of Assam

BY MRS. ROBERT B. LONGWELL

WHAT a blessing are the children! A very sober and gloomy place this old world would be without them. Who would want to be here? The missionary finds children the world over, and the world over, children are children.

Up in a very beautiful corner of India where there has never been known to be a famine, are little brown-eyed and soft-skinned chubby lads and lassies—bonny, truly—happy and lively, beloved by parents and grandparents. Why should they not be happy when they know nothing of obedience in the home? If the child wants to eat—let him eat. If the baby wants the pipe for a plaything during church service there is no restraining hand to prevent her from taking the desired toy from its resting place over the mother's ear or the father's. This is the freedom of little children in the Naga Hills of Assam.

But there is another side. Many a time the little one is not comfortable. It is carried on the back of an older person so that the sun shines right into the eyes when the baby is awake or asleep. One arm is bound tightly beside the body while the other is free. Many persons are left handed probably, as a result of being so carried when a child. One would travel far to find eyes more bright, feet more fleet, or small bodies more rugged—as a rule—than are among what once were these wild peoples of the Hills, where the air is as pure and fresh as our Heavenly Father can send it right from the "home of the snows." The homes of the children are in the villages up on the tip top of the "hills," so called there, but we here in America might say "mountains," for they are four, five, eight thousand and more feet in elevation. Yet what is the advantage of this care-free and happy childhood in a land of indescribable filth and moral standards among the lowest known to the human race?

The Naga children when about seven years old no longer live in the home of their parents. Though the little folks may eat their rice with the family and help with the day's work either in the rice fields or in carrying the necessary wood and water, at night the girls go to sleep in the houses of widows, not chosen for their good character and ability to care for the girls and take an interest in them until they choose to have a home of their own, for in Naga land and other Hill lands of Assam, this choice is the girl's own and she is not married until of marriageable age. The boys go to sleep in what is known as the "araju"—a kind of barrack or village guard house, where they remain until married.

With the coming of the missionary to tell that sweetest story that was ever told there is an added joy for the children. The telling of that story is accompanied with pictures, kindness and love which warms the heart of little children and older ones. How a sense of the incongruity of conditions of filth with purity and innocence steals into the human heart! We see the change first in the individual, then in the home, the new clean church building soon comes and the swept village street. No need to ask what section of the village is Christian. What village is almost if not wholly Christian? One sees it in the countenance, feels it in the home atmosphere where there is gentleness and true courtesy, in these un-

cultured and one-time savage people of the Hills. The church building is given the best and just naturally needs enlarging to accommodate those who wish to come.

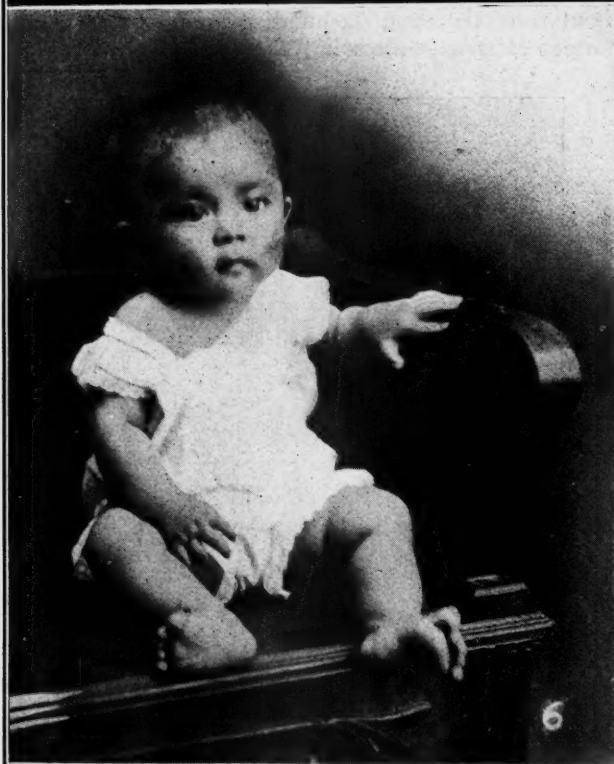
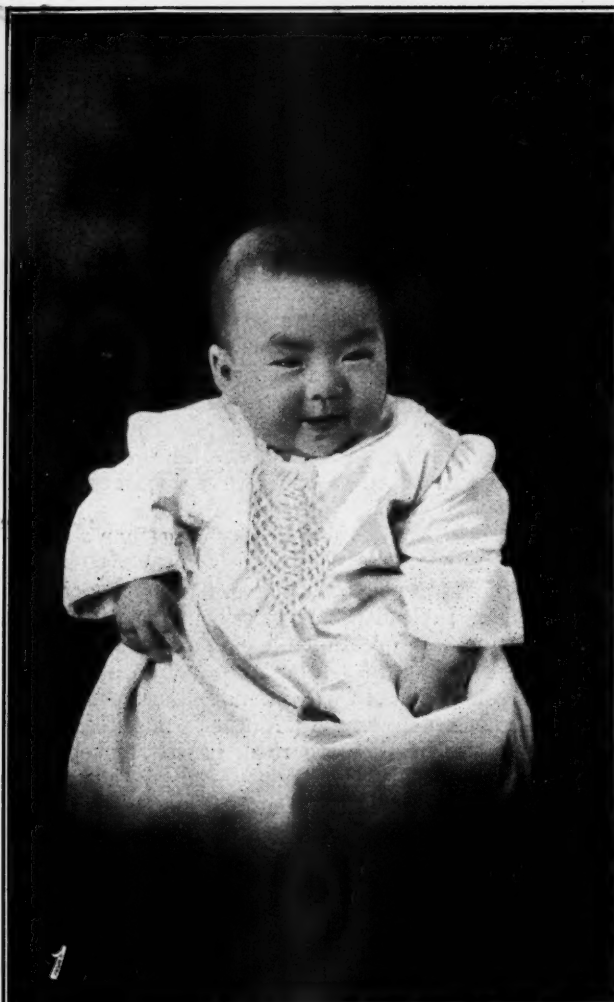
When the missionary doctor and nurse come, the dreadful sore eyes are by simple means often readily cured and what is better, prevented; the dreadful infectious sores are cured, and they, too, often prevented; many ills relieved; broken limbs mended and comfort given such as has not been known before. Is it any wonder the missionary is asked—Why were you such a long time in coming to us?

In one of our schools there was a young man who became a Christian. He married a Christian young woman, a pupil in the same school. The two became leaders in a large village. Instead of the girls being housed in the homes of widows of questionable character, this pastor's wife asked the church for funds to put up a building in which the young girls of Christian parents were cared for. The young woman became "Mother" and teacher to those girls—taught them to read, having herself been taught by the wife of the missionary—taught them habits of cleanliness and order in the home. The membership grew. The pastor won for Christ first the members of his own father's house, then friends and others. The mid-week prayer-meeting had an attendance of four hundred—and everybody took part in audible prayer. Two fine sons of this devoted couple are now in High School preparing to become leaders of their own people.

The Impur field has forty-seven Sunday schools with about three thousand six hundred pupils and is one of thirteen Mission Stations in Assam.



MIAO ABORIGINE WOMEN AND BABIES



1. Master Nakamura of Seattle.
6. An Iloilo (Filipino) Baby.

2. A Chinese Orphan.
7. Indian Mother and Child.
11. Mrs. Marvin and Papoose

3. Prize Baby, Hopi Indian.
8. Abandoned Children in India.
12. Mexican Mother and Child.



Hopi Indian.
Children in India.
er and Child.

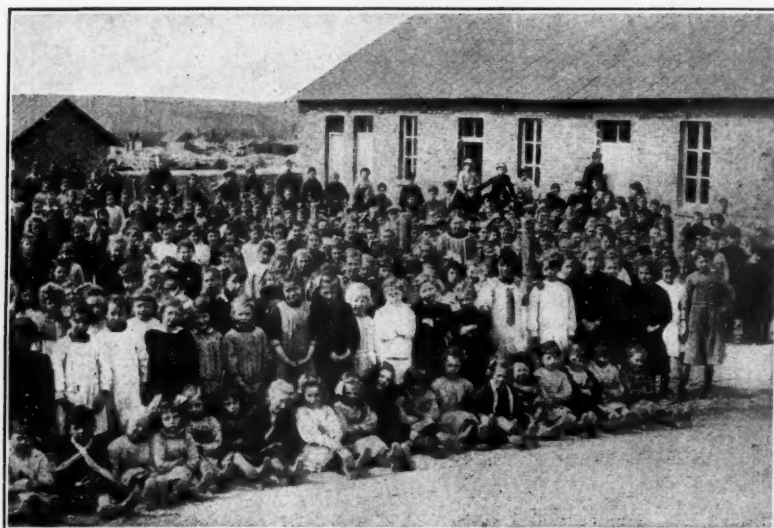
4. Ray Vassar, full-blood Sioux, taking his bath.
9. H. E. Hinton, Jr., and his Smile.
13. Evelyn, a Prize Baby in the Indian Exhibit.

5. Mono Indian Prize Baby.
10. Little Koshileh, Hopi, aged 3 years.

Pictures from Mexico, France, America (Indian), China and India



AT PLAY IN OUR MEXICO CITY KINDERGARTEN



EVERY CHILD AT AVION, FRANCE, RECEIVED A TOY LAST CHRISTMAS FROM THE SHIP OF FELLOWSHIP



INDIAN MEN AND THEIR CHRISTMAS HANDKERCHIEFS, AND PROUDLY THEY WORE THEM, IN HONOR OF THE DAY



THIS LITTLE CHINESE IS NOT SO SURE ABOUT "MERRY CHRISTMAS." LIFE IS TOO SERIOUS FOR HIM

One of the joys connected with The Ship of Fellowship relief work a year ago was the visit to various fields in France, and the presentation of Christmas gifts to the children and others in the devastated areas. At Avion was the delight which our picture shows so clearly.



FIRST STEPS—THE INDIAN MOTHER LOVES HER OWN LITTLE ONE

Th
tion
Bapt
heart
Rev.
rang
occas

MISSIONARY STORIES *on* INDIA *in* FOUR GRADES

THE DEPARTMENT OF MISSIONARY EDUCATION, REPRESENTING THE WORK OF THE TWO FOREIGN MISSION SOCIETIES, ANNOUNCES THE TITLES OF THE NEW STORIES ON INDIA AS FOLLOWS:

PRIMARY

THE SINGING MUD HUT

(Nine Primary Foreign Mission Stories)

BY MARGARET T. APPLGARTH

1. The House Where the Brownies Lived
2. Twinkle-Toes and Broom-Sticks
3. The Remnant That Rolled Away
4. Fibs and the Fidgety-Finger-Man
5. Six Sick-a-Bed Sisters
6. Little Maids All in a Row
7. What the Offering Had to Say About It
8. Why Everything Stopped All-of-a-Sudden
9. When Easter Came to the Singing Hut

INTERMEDIATE

SALAAMS FROM HINDU SHADOWS

Nine Intermediate Foreign Mission Stories

BY MARGARET T. APPLGARTH

1. Say It with Flowers
2. Pinched in Another Girl's Shoes
3. The Thumb-Print of a Shadow
4. Popularity Plus—or, The Trail of a Hurried Man
5. The Heroine Who Fell Among Thieves
6. How the Human Inch-Worm Turned
7. Assorted Chocolates, from Mary Elizabeth!
8. When Caste Flew Out of the Doorway
9. For They Know Not What They Do (An Easter Story)

JUNIOR

SAREE STORIES AND TURBAN TALES

(Nine Junior Foreign Mission Stories)

BY MARGARET T. APPLGARTH

1. The Stretchability of Little Mr. India Rubber
2. Anchoring a Sunbeam with a Yellow Cord
3. Twenty Miles to Sunday
4. The Foolish Little Skipping Saree
5. Robbing Robbers
6. Stiff and Frozen at 100° in the Shade
7. Old Mrs. Newspaper Makes a Clean Sweep
8. Hitting the Nail on the Thumb
9. Hallelujah for That Little Easter Bonnet

SENIOR

TRUE TALES OF TRANSFORMED LIVES

(Five Senior Stories)

BY MYRA ELIZABETH COBB

1. "Yes, Let's Go!"—A Mother's Life That Was Changed by a Little Son's Decision
2. Old Daddy's Gift—A Different Story of a "Golden Calf"
3. "And I, If I Be Lifted Up"—Loyalty to Christ Triumphs Over Ram Krishna
4. Aiti—A Treasure Discovered in the Hills of India
5. Gleanings—Unexpected Riches from Far Corners of the Field

STUDY BOOKS ON GENERAL THEME

STUDY BOOKS ON GENERAL THEME

ADULT

Building with India, Daniel J. Fleming

YOUNG PEOPLE

India on the March, Alden H. Clark

YOUNG WOMEN

Lighted to Lighten, Alice B. Van Doren

JUNIORS

The Wonderland of India, Helen M. Rockey and Harold B. Hunting

SUPPLEMENTARY

Following the Pioneers, Secretary J. C. Robbins

(Five Senior Stories)

Compiled by WILLIAM B. LIPPARD

6. When Sand Became a Rock, by Abigail L. Boggs
7. Episodes in Evangelistic Touring, by John A. Howard
8. Tried Gold, by Herbert C. Long
9. In a Mission Hospital of South India, by J. W. Stenger, M.D.
10. Through Jungle Villages in Burma, by George E. Blackwell

This entire series of attractive stories in four grades may be secured for 35 cents, or single copies for 10 cents each



"The Star of Hope"

The Department of Missionary Education has put out a Christmas Service for Baptist Bible Schools which can be most heartily commended. It was prepared by Rev. Frank M. Swaffield, who has arranged an order of service worthy of the occasion, with hymns of the type that

ought to be known and sung in our Societies. Mr. Swaffield has shown admirable taste in his selections, and we hope our Sunday schools generally will use this Service. The Supplement contains the music of the hymns used, and the recitations and exercises. Too much is not required in the way of preparation, and the whole is as practical as it is attractive.

For Study Classes on the Negro

A Benedict Graduate in a Rural District

BY DENNIS H. THOMPSON

In 1913 a young woman of high ambition graduated from Benedict College. Filled with a strong desire to help her people in some way, she began teaching the following year in a rural district among the mountains, a place where she had never been before. In the beginning she made up her mind to do what she could for the welfare of everyone in that district.

There was no schoolhouse to teach in, only an arbor made of vines and bushes. On the day of her arrival she was surprised and hardly knew what to do; but she had the little children help her clean up the yard and chop down the little trees that were growing around the arbor, just leaving enough to protect them from the sun. When the rains came there was no shelter at all.

On the second day school opened and a strange way it was to these children, for teacher began with prayer, having them repeat the Lord's Prayer after her, then came singing, roll-call and the lessons.

She would visit the children's parents and talk about the school and how uncomfortable it was with no seats, and no possibility of a fire, should the mountain weather become cold. Finally she thought of asking the parents if they would help her build a schoolhouse. They all agreed at once and inquired what she wanted them to do.

She told them all to meet on the school grounds so that a special work could be assigned to each one. This was the beginning of the new school in this mountain district. They split logs for the floor and seats. They laid log upon log until it was high enough, and stuck mud between the logs to keep the wind, rain and snow out. Then they cut three windows and two doors in order to have enough air in the room. She taught for one year in this little rural school without any more improvements. At the end of the term she gave a concert and charged at the door in order to get enough money to run the school another term.

At the beginning of the next term she spoke to the trustees about helping to improve the school. The trustees agreed on condition that the patrons of the district would help too. She again went to the parents and asked for aid. They were willing, for they were anxious for their children to know something.

That year they had a splendid little school which lasted for six months. During that term she taught the children sewing, cooking, and many other things that they did not know.

During the summer she stayed among the people and helped to direct and to do their work. The next year they had a still better school than the year before and often gave concerts and entertainments for

the benefit of the school. She worked here for many years, each year giving something new to her pupils. They were all glad when it was time for her to come back and for school to begin.

Every year she would insist that the trustees give their support and help to enlarge the school. Finally in 1921 she had a first-class graded school with sewing and cooking rooms, and also a small library. The children could learn how to make their own clothes and cook decent meals for their parents. In the summer she would organize clubs for the boys and girls. She taught them how to play games such as baseball and basketball.

The girls had sewing clubs and many other organizations. They all were proud of their teacher and longed for her to stay with them always.

Every year she would have boys and girls to graduate from school. Some would go to other schools and graduate or go further in school, and some would go out in the world and teach.

Now the school consists of thirteen teachers and is named after the founder. It is called the Graham Graded School, and does credit to the worthy woman who so nobly gave her best to its efforts.

The Lott Carey Foreign Mission Convention

BY C. S. BROWN, PRESIDENT

(Addressed to the Baptist Brotherhoods of the N. B. C.)

I bear to you greetings from the Lott Carey Foreign Mission Convention—the most vigorous Negro Baptist Convention in America for the promotion of missions. We represent a large and conservative element of Negro Baptists, whose single aim is the evangelization of mankind.

This convention was organized twenty-six years ago, for two reasons:

1. To stimulate foreign mission interest among our churches, and to urge the execution of our Lord's great commission.
2. To arrest racial frenzy that was sweeping through our churches at that time, by encouraging cooperation with all existing Baptist organizations in educational and missionary work, and especially with northern Baptists.

We have succeeded beyond our expectations, and today the influence of our organization is recognized and respected among Baptists generally. We collected last year for foreign missions more than fifty thousand dollars. Our budget for the present year calls for one hundred thousand dollars. At present, we have nineteen well-trained missionaries working in Liberia, which is by far the most vigorous missionary force in the republic. We support six native missionaries in South Africa in cooperation with the South African Baptist Board. We have been

paying the salaries of twelve ministers and workers in Haiti, and have thus given new hope to the discouraged Baptists in that neglected country. We have received a little help in the field from the Southern Baptist Foreign Mission Board. We have also had two missionaries laboring in South America.

Permit me to thank you for the magnificent help and service you have rendered us in this country. Shaw University, Virginia Union University, Hartshorn College, Spelman Seminary, Morehouse College, and your other mission schools have been a mighty force in our racial development. Make them stronger. We are "not at the top, but climbing." Do not get discouraged, and withdraw your support. We are getting closer to you; we are crowding your northern cities. There are more colored people in New York, Chicago, and Philadelphia than in New Orleans or Atlanta. You cannot get rid of us. You cannot go up and leave us down; we must go up together. Christianity can solve our problems; nothing else will. We want your sympathy—genuine hearty Christian brotherhood—without which Christianity is a farce.

Lott Carey, like William Carey, was our pioneer missionary to Liberia, who, a Virginia slave, bought his own freedom more than a hundred years ago, went across the sea to help found a Negro republic, and to give the gospel to his benighted kinsmen. We have immortalized his memory in our convention. We greet you with all brotherly love.

Aiding Negro Rural Schools

Dr. James Hardy Dillard, president of the Jeanes and Slater Boards, states that the Jeanes Fund, which was created for the improvement of Negro rural schools, cooperated during the last school year with public school superintendents in 273 counties in 13 states. This Negro rural-school improvement work was taken over by the state in four counties. He says that the 275 supervising teachers, paid partly by the counties and partly through the Jeanes Fund, visited regularly in these counties 7,850 country schools, making in all 33,921 visits, and raising for the purpose of school improvement \$428,528.39. The total amount of salary paid to the supervising teachers was \$207,287, of which \$114,521 was paid by the public school authorities and \$92,766 through the Jeanes Fund. The business of these traveling teachers, working under the direction of the county superintendents, is to help and encourage the rural teachers; to introduce into the small country schools simple home industries; to give talks and lessons on sanitation, cleanliness, etc.; to promote the improvement of schoolhouses and school grounds; and to organize clubs for the betterment of the school and neighborhood. The Negroes have no more sympathetic friend and helper than Dr. Dillard.

Loyal Mothers' Class

OF THE HAMILTON SQUARE BAPTIST CHURCH
IN SAN FRANCISCO

We were organized February 29, 1920, under the name of "Loyal Mothers," with a membership of 39. Mrs. Williams, who had been our teacher many years before we organized, still continues faithfully teaching the Word. She is shown in the center of the picture, back of our blue and white banner.

The aim of our class being to lend a helping hand whenever possible, we took as our class verse, "Inasmuch as ye have done it unto the least of these my little ones, ye have done it unto me."

During the Continuation Campaign, we as a class, wanted to do something special to help and the thought came to us, "Why not build a foot of half dollars," that is a vertical foot, not a horizontal one. All the members were very enthusiastic and proved their enthusiasm by doing their part, and "over the top" we went in a short time.

The Container was made by Mr. Hodges, the husband of the best promoter of the class, and is similar to the thermometer idea, except that it registers inches instead of degrees. When the Container was opened at the Baptist center, 161 silver half-dollars came out, and when laid side by side measured 15 feet.

Now the class has decided to keep the white Container on the desk every Sunday until it is again filled, the contents to be used for the New World Movement.

As the result of a happy thought of one of our members, a quart jar is on the little table in our class-room every Sunday, and in this pennies are dropped and it is being rapidly filled. We will use this money also in purchasing things for the Christmas Missionary boxes. The jar has been filled once and amounted to \$12.—Mrs. W. R. Duncan, Class Secretary.



"LOYAL MOTHERS CLASS," HAMILTON SQUARE BAPTIST CHURCH, SAN FRANCISCO

A Little Girl Traveler in China

A missionary mother in Shaohsing, China, sends us a written letter to her little daughter Harriet by another missionary's little daughter Louise, with the comment: "I thought it very illuminating as to the romance of travel that our children enjoy as well as ourselves! She was returning from Shanghai American School to her parents for her summer vacation." The Juniors will appreciate Louise's experiences, and her telling of them.

Kwong Yit Academy, Kaying, via Swatow
China, June 25, 1922

Dear Harriet:

We had a bad trip up. We were going to go on the trip early so we could see some of the people we know. When we got to Chouchowfu we heard that the boat would go at two o'clock and no boat would go at six o'clock. The boatmen said there was not any room on the boat. So papa went to see about it. When he got there he saw that there was not much room. But

another boat wouldn't go for a long time, so we went on it. We couldn't hardly do anything it was so very hot. We tried to sleep up stairs. We went to sleep on the baggage. About four o'clock in the morning it rained like sixty. So we had to get up. Pretty soon it stopped. They then had our meal. We ate Chinese food all the way. It was very good. That day it rained and rained. So at last we had to go downstairs, it was very hot. That night it didn't look like rain so we tried to sleep upstairs. That night it rained again. I got very wet. Harold was still sleeping away like sixty and got wet. The next day we got off and went in chairs for about one or two days. I got wet again so we didn't have a very nice trip.

We are all having a nice time. We are in the city at church now. We are in a new house now. I am writing fast so I cannot spell right.

Your classmate, LOUISE.

P. S. We are having lots of plague here but haven't had much the last few days. We have lots of fun trying to get the rats, there are a lots of them but they don't have the plague. Give my love to the rest.

(We think that's a pretty nice letter for a little girl. It will open the eyes of some of our boys and girls who think it must be all fun to travel on a Chinese boat or in a chair. It is much easier to read about it. Let's give a cheer for Louise, who could get wet through again and again and not groan, try to sleep on baggage in the awful heat, and then only call it not "a very nice trip!" And here's our love to Harriet and Louise and "the rest." We are sure that's what all the C. W. C.'s would say.—Ed.)

A BELATED PICTURE

In October MISSIONS you read an account of Wisconsin's first House Party and I am sure you will be glad in this number to look into the faces of the Leaders, and especially to see that group of strong, enthusiastic girls who made up the House Party.



WISCONSIN W. W. G. HOUSE PARTY, AUGUST 7-10, 1922

For Study Classes on the Negro

A Benedict Graduate in a Rural District

BY DENNIS H. THOMPSON

In 1913 a young woman of high ambition graduated from Benedict College. Filled with a strong desire to help her people in some way, she began teaching the following year in a rural district among the mountains, a place where she had never been before. In the beginning she made up her mind to do what she could for the welfare of everyone in that district.

There was no schoolhouse to teach in, only an arbor made of vines and bushes. On the day of her arrival she was surprised and hardly knew what to do; but she had the little children help her clean up the yard and chop down the little trees that were growing around the arbor, just leaving enough to protect them from the sun. When the rains came there was no shelter at all.

On the second day school opened and a strange way it was to these children, for teacher began with prayer, having them repeat the Lord's Prayer after her, then came singing, roll-call and the lessons.

She would visit the children's parents and talk about the school and how uncomfortable it was with no seats, and no possibility of a fire, should the mountain weather become cold. Finally she thought of asking the parents if they would help her build a schoolhouse. They all agreed at once and inquired what she wanted them to do.

She told them all to meet on the school grounds so that a special work could be assigned to each one. This was the beginning of the new school in this mountain district. They split logs for the floor and seats. They laid log upon log until it was high enough, and stuck mud between the logs to keep the wind, rain and snow out. Then they cut three windows and two doors in order to have enough air in the room. She taught for one year in this little rural school without any more improvements. At the end of the term she gave a concert and charged at the door in order to get enough money to run the school another term.

At the beginning of the next term she spoke to the trustees about helping to improve the school. The trustees agreed on condition that the patrons of the district would help too. She again went to the parents and asked for aid. They were willing, for they were anxious for their children to know something.

That year they had a splendid little school which lasted for six months. During that term she taught the children sewing, cooking, and many other things that they did not know.

During the summer she stayed among the people and helped to direct and to do their work. The next year they had a still better school than the year before and often gave concerts and entertainments for

the benefit of the school. She worked here for many years, each year giving something new to her pupils. They were all glad when it was time for her to come back and for school to begin.

Every year she would insist that the trustees give their support and help to enlarge the school. Finally in 1921 she had a first-class graded school with sewing and cooking rooms, and also a small library. The children could learn how to make their own clothes and cook decent meals for their parents. In the summer she would organize clubs for the boys and girls. She taught them how to play games such as baseball and basket-ball.

The girls had sewing clubs and many other organizations. They all were proud of their teacher and longed for her to stay with them always.

Every year she would have boys and girls to graduate from school. Some would go to other schools and graduate or go further in school, and some would go out in the world and teach.

Now the school consists of thirteen teachers and is named after the founder. It is called the Graham Graded School, and does credit to the worthy woman who so nobly gave her best to its efforts.

The Lott Carey Foreign Mission Convention

BY C. S. BROWN, PRESIDENT

(Addressed to the Baptist Brotherhoods of the N. B. C.)

I bear to you greetings from the Lott Carey Foreign Mission Convention—the most vigorous Negro Baptist Convention in America for the promotion of missions. We represent a large and conservative element of Negro Baptists, whose single aim is the evangelization of mankind.

This convention was organized twenty-six years ago, for two reasons:

1. To stimulate foreign mission interest among our churches, and to urge the execution of our Lord's great commission.
2. To arrest racial frenzy that was sweeping through our churches at that time, by encouraging cooperation with all existing Baptist organizations in educational and missionary work, and especially with northern Baptists.

We have succeeded beyond our expectations, and today the influence of our organization is recognized and respected among Baptists generally. We collected last year for foreign missions more than fifty thousand dollars. Our budget for the present year calls for one hundred thousand dollars. At present, we have nineteen well-trained missionaries working in Liberia, which is by far the most vigorous missionary force in the republic. We support six native missionaries in South Africa in cooperation with the South African Baptist Board. We have been

paying the salaries of twelve ministers and workers in Haiti, and have thus given new hope to the discouraged Baptists in that neglected country. We have received a little help in the field from the Southern Baptist Foreign Mission Board. We have also had two missionaries laboring in South America.

Permit me to thank you for the magnificent help and service you have rendered us in this country. Shaw University, Virginia Union University, Hartshorn College, Spelman Seminary, Morehouse College, and your other mission schools have been a mighty force in our racial development. Make them stronger. We are "not at the top, but climbing." Do not get discouraged, and withdraw your support. We are getting closer to you; we are crowding your northern cities. There are more colored people in New York, Chicago, and Philadelphia than in New Orleans or Atlanta. You cannot get rid of us. You cannot go up and leave us down; we must go up together. Christianity can solve our problems; nothing else will. We want your sympathy—genuine hearty Christian brotherhood—without which Christianity is a farce.

Lott Carey, like William Carey, was our pioneer missionary to Liberia, who, a Virginia slave, bought his own freedom more than a hundred years ago, went across the sea to help found a Negro republic, and to give the gospel to his benighted kinsmen. We have immortalized his memory in our convention. We greet you with all brotherly love.

Aiding Negro Rural Schools

Dr. James Hardy Dillard, president of the Jeanes and Slater Boards, states that the Jeanes Fund, which was created for the improvement of Negro rural schools, cooperated during the last school year with public school superintendents in 273 counties in 13 states. This Negro rural-school improvement work was taken over by the state in four counties. He says that the 275 supervising teachers, paid partly by the counties and partly through the Jeanes Fund, visited regularly in these counties 7,850 country schools, making in all 33,921 visits, and raising for the purpose of school improvement \$428,528.39. The total amount of salary paid to the supervising teachers was \$207,287, of which \$114,521 was paid by the public school authorities and \$92,766 through the Jeanes Fund. The business of these traveling teachers, working under the direction of the county superintendents, is to help and encourage the rural teachers; to introduce into the small country schools simple home industries; to give talks and lessons on sanitation, cleanliness, etc.; to promote the improvement of schoolhouses and school grounds; and to organize clubs for the betterment of the school and neighborhood. The Negroes have no more sympathetic friend and helper than Dr. Dillard.

Loyal Mothers' Class

OF THE HAMILTON SQUARE BAPTIST CHURCH
IN SAN FRANCISCO

We were organized February 29, 1920, under the name of "Loyal Mothers," with a membership of 39. Mrs. Williams, who had been our teacher many years before we organized, still continues faithfully teaching the Word. She is shown in the center of the picture, back of our blue and white banner.

The aim of our class being to lend a helping hand whenever possible, we took as our class verse, "Inasmuch as ye have done it unto the least of these my little ones, ye have done it unto me."

During the Continuation Campaign, we as a class, wanted to do something special to help and the thought came to us, "Why not build a foot of half dollars," that is a vertical foot, not a horizontal one. All the members were very enthusiastic and proved their enthusiasm by doing their part, and "over the top" we went in a short time.

The Container was made by Mr. Hodges, the husband of the best promoter of the class, and is similar to the thermometer idea, except that it registers inches instead of degrees. When the Container was opened at the Baptist center, 161 silver half-dollars came out, and when laid side by side measured 15 feet.

Now the class has decided to keep the white Container on the desk every Sunday until it is again filled, the contents to be used for the New World Movement.

As the result of a happy thought of one of our members, a quart jar is on the little table in our class-room every Sunday, and in this pennies are dropped and it is being rapidly filled. We will use this money also in purchasing things for the Christmas Missionary boxes. The jar has been filled once and amounted to \$12.—Mrs. W. R. Duncan, Class Secretary.



"LOYAL MOTHERS CLASS," HAMILTON SQUARE BAPTIST CHURCH, SAN FRANCISCO

A Little Girl Traveler in China

A missionary mother in Shaohsing, China, sends us a written letter to her little daughter Harriet by another missionary's little daughter Louise, with the comment: "I thought it very illuminating as to the *romance* of travel that our children enjoy as well as ourselves! She was returning from Shanghai American School to her parents for her summer vacation." The Juniors will appreciate Louise's experiences, and her telling of them.

Kwong Yit Academy, Kaying, via Swatow
China, June 25, 1922

Dear Harriet:

We had a bad trip up. We were going to go on the trip early so we could see some of the people we know. When we got to Chouchowfu we heard that the boat would go at two o'clock and no boat would go at six o'clock. The boatmen said there was not any room on the boat. So papa went to see about it. When he got there he saw that there was not much room. But

another boat wouldn't go for a long time, so we went on it. We couldn't hardly do anything it was so very hot. We tried to sleep up stairs. We went to sleep on the baggage. About four o'clock in the morning it rained like sixty. So we had to get up. Pretty soon it stopped. They then had our meal. We ate Chinese food all the way. It was very good. That day it rained and rained. So at last we had to go downstairs, it was *very* hot. That night it didn't look like rain so we tried to sleep upstairs. That night it rained again. I got very wet. Harold was still sleeping away like sixty and got wet. The next day we got off and went in chairs for about one or two days. I got wet again so we didn't have a very nice trip.

We are all having a nice time. We are in the city at church now. We are in a new house now. I am writing fast so I cannot spell right.

Your classmate, LOUISE.

P. S. We are having lots of plague here but haven't had much the last few days. We have lots of fun trying to get the rats, there are a lots of them but they don't have the plague. Give my love to the rest.

(We think that's a pretty nice letter for a little girl. It will open the eyes of some of our boys and girls who think it must be all fun to travel on a Chinese boat or in a chair. It is much easier to read about it. Let's give a cheer for Louise, who could get wet through again and again and not groan, try to sleep on baggage in the awful heat, and then only call it not "a very nice trip!" And here's our love to Harriet and Louise and "the rest." We are sure that's what all the C. W. C.'s would say.—Ed.).

A BELATED PICTURE

In October MISSIONS you read an account of Wisconsin's first House Party and I am sure you will be glad in this number to look into the faces of the Leaders, and especially to see that group of strong, enthusiastic girls who made up the House Party.



WISCONSIN W. W. G. HOUSE PARTY, AUGUST 7-10, 1922



Some of the New Books

MANY interesting books are coming from the publishers these days. It is noteworthy that the output of works on religious subjects is large. Evidently there is a demand for books of a thoughtful and serious nature, and especially of books having to do with the Bible and with missions. Glancing over the shelf of new books received, for example, we note *The Meaning of Paul for Today*, *Triumph of the Gospel in New Hebrides*, *Jesus Christ and the World Today*, *The Life of Lives*, *The Churches of the New Testament*, *In the Shadow of the Wall*, *The Church in America*, and *Types of Preachers in the New Testament*. This is indicative of a tendency.

"PREACH IT AGAIN"

For a book on preaching, a new type of homiletical study, we commend the original and entirely unusual book *Preach It Again*, in which Dr. Bernard C. Clausen, pastor of the First Baptist Church of Syracuse, (a church with 2,261 members on the roll), describes his experience in getting his congregations to ballot on the sermons of the year, to discover which five of the sermons they would wish repeated. It was a surprise to him, as he confesses, and after telling the story, which is full of pith, he gives the sermons that were called for. In these one can see why he fills the great church week after week. There is a directness, a humanness and naturalness of approach, with remarkable brevity, that bespeak a surcharged personality back of the words. Read the sermon "Religion at 21," and the one "Why I am a Christian," and you will understand. A breezy and suggestive book. (Judson Press, Philadelphia; \$1.25 net).

"THE RUSSIAN IMMIGRANT"

It is an unusual pleasure to find a book that treats a subject so justly, intelligently and sympathetically as does *The Russian Immigrant* by Prof. Jerome Davis, Ph.D., of Dartmouth College. The work is of special interest just now, since Russia itself is so much in the public thought. Moreover, we have had little reliable knowledge concerning the Russian Slavs, their numbers in the country, their chief occupations and habitat. It has been quite too common to regard them in general as of the Bolshevik sort and give them anything but cordial usage. Dr. Davis has done an excellent and useful piece of work, that will be of value to Americanization workers and all who are interested in immigration and in understanding the

peoples who come to fit into the American composite for good or ill. The picture is not a pleasant one. The Russian peasant, forming ninety per cent of the immigration, has undoubtedly been exploited, and the "boss" has become to him worse than a tsar for tyranny. If he is embittered against America, whose is the fault? Especially since Soviet government came in Russia has the Russian's lot in this country been hard. The author points out what ought to be done to correct the evils of environment and secure for those who have a right to be here a fair chance and humane and kindly treatment. A valuable contribution to the literature of immigration, international understanding, Americanization, and good-will. (The Macmillan Co.; \$1.50).

"GOD'S BETTER THING"

There is a preaching and writing that carries a flame within it, a spiritual impulsion that acts upon the reader like inspiration. You feel it in this volume of essays entitled *God's Better Thing*, which the Judson Press has published among its new books of the year (\$1.50). The author, Albert D. Belden, is a Congregational Minister in England, who has a message based upon an intense conviction and a deep concern, and gives it therefore with power. A book to be heartily commended. Catch the spirit from a sentence: "Nothing less than this supernatural grace of God, flashing from heart to heart and life to life over the cable of a great love, can save humanity. Our churches must become once again centers of this essential power. Here is our one task, our supreme function." On another page we give a Christmas meditation from this volume.

VIGOROUS WRITING

There is vigorous matter in Fred B. Smith's *On the Trail of the Peacemakers*, and it is a book that American men ought to read and then think hard over what they have read. One quality the writer has, he is never dull and never in doubt as to what he wants to say. He traveled far on a mission of friendship and peace, observed closely in many lands, and gives his impressions and conclusions concerning the conditions he found, the prospects for peace, the obligations of America, and the duty of the Christian church, in a style to stir the pulses. His chapter on Palestine is a remarkable piece of description and dissection. Read it, grow indignant, disagree, disprove if you can, but it will do you good to be in company with a man who has a scorn for sham and a passion for peace and the reign of Jesus Christ

in the hearts of men. (The Macmillan Co., New York, \$1.75).

BIBLE STORIES FOR CHILDREN

The immortal stories of the Bible, which have made their appeal to children through the generations, have been told anew, in the language of the child but with the use of the Bible text, in the volume of selections entitled *The Children's Bible*, published by Charles Scribner's Sons. The letter press and illustrations are worthy of the subject matter, and place this in a class by itself. The children who see these illustrations in color and rotogravure will become familiar with art. The mothers who have such a work will not find it difficult to interest their children in the Bible stories which are their richest inheritance from the past, and the belief is justified that "after the child has learned to appreciate and love these stories and songs, he will be eager and able to read the Bible as a whole with genuine interest and understanding." A fine Christmas gift.

A GOOD BOOK ON AFRICA

We want to call attention again to Dr. Lerrigo's book on Kingdom Building in Kongo Land, which bears the title of *Rock-Breakers*. It can no longer be said that we lack a thoroughly readable as well as informing work on Africa and our missionary work. Dr. Lerrigo is one of the best of travelers, and writes as well as he travels. It is a great thing to have the art of putting as well as seeing things. This is no melancholy tale of deadly climate and hopeless undertakings, but a sane, stirring story of missionary adventure and accomplishment. We don't like Congo with a "K," but we like the book greatly and wish it might be in every library, besides finding place in study classes and homes. (The Judson Press, illustrated; \$1.25 net).

BOOKS RECEIVED

The Junior Citizen (Pilgrim Press, Boston).
Stories for Special Days in the Church School (George H. Doran Co.).
Crannell's Pocket Lessons for 1923, vest-pocket size, valuable (The Judson Press, Phila.).
The Book of Books (The Judson Press).
If America Fail (The Judson Press).
Honest Debtors, Sermons by O. P. Gifford (The Judson Press).
India Inklings, Margaret T. Applegarth (George H. Doran Co.).
The Christian Crusade for a Warless World (Macmillan).
Lamplighters Across the Sea (George H. Doran Co.).
History of the Free Churchmen (Andrus & Church, Ithaca).
Dramatized Missionary Stories (George H. Doran Co.).
Italy During the World War (Christopher Publishing House, Boston).
Bible Stories Retold for the Young (George H. Doran Co.).

Dr. Kelly: An Appreciation

My acquaintance with Dr. Kelly began early in 1914 before I reached Burma. Having been accepted for work at what was then called Baptist College, Rangoon, I wrote to Dr. Kelly for information as to duties. I received a letter in reply containing far more than the mere information asked. It was a letter from a Christian brother, full of his own peculiar gracious-



E. W. KELLY, PH.D., D.D.

ness and charm. In fact I received a number of such letters from him. Thus to meet him in Rangoon a few months later was to meet one already a valued friend.

Charm of manner, breadth and depth of Christian culture stand out in my mind as supreme qualities in Dr. Kelly. But these are not all. He was a man of vision, a Christian statesman: he could project himself into the future and build in the present according to his vision; and such building often required great courage and tact to overcome opposition. In particular, the present status of (what is now) Judson College in the Burma University we owe in large measure to Dr. Kelly.

Dr. Kelly's contribution to the advance of the Kingdom of God in Burma was rich and varied. He was held in high esteem by government officials, his missionary co-workers, and the native church. His passing has taken from Burma a great champion of righteousness and Christian progress.—C. E. Van Horn.

Dr. Wallace St. John of Rangoon, Burma, who worked with Dr. Kelly for many years has written the following words of appreciation about this veteran missionary:

Dr. Kelly undertook in the forty years of his work in Burma the most varied tasks. In his early days at Mandalay he found Buddhism in its most vigorous state while the Christian cause he stood for was at its lowest inception point. At Judson College he was the leader of one

of the most developed centers of Christian work. He was everywhere a self-forgetful toiler. He cast in his lot in a peculiar way with the people he was serving. He was not much in attendance on gatherings of missionaries, unless sought earnestly to preside, but he spent much time with Christian Burmans and Anglo-Indians and was loved by them as a brother or a father. He was a preacher of special ability and acceptance in both English and Burmese tongues. His sermon before the Burma Conference at its last meeting in Moulmein will be remembered with appreciation for many years to come. He was whole-souled in his public appeals as he was in his application to the many heavy tasks assigned to him. His extraordinary courtesy was that of an overflowing Christian heart. He has left an indelible impression upon the Burma public and his memory will be a fragrant testimonial to Christian missions.



Baptist Fellowship Plan

IN CONNECTION WITH THE SOCIAL AND
RELIGIOUS EDUCATIONAL COURSE AT
TEACHERS COLLEGE, COLUMBIA

Through the cooperation of our Baptist Home Mission Societies, the Board of Education, the New York City Baptist Mission Society and the Baptist Church Extension Society of Brooklyn and Queens, a few Fellowships are now available for Baptist students who desire to fit themselves for leadership as Heads of Christian Centers, Organizers of Christian Americanization Programs and Directors of Religious Education through a Social and Religious Educational Course conducted at Teachers College, Columbia University, New York, leading to the Master's degree.

The prerequisites are that applicants: (1) shall hold the Bachelor's degree from an approved college; (2) shall have good health; (3) shall have a genuinely missionary motive; (4) shall pledge themselves for at least two years of denominational service after the course of study is completed or refund the scholarship; (5) shall be recommended through one of the Societies named.

At the present time three fellowship students are enjoying this privilege: Miss Martha Mixer of Rumford, Me., a graduate of Mt. Holyoke College; Miss Ruth Murphy of San Pedro, Calif., a graduate of Redlands; and Miss Jennie L. Casveer of Des Moines, Iowa, a graduate of the University of Missouri. In connection with their study at the University, these young women render twenty hours of field service in one of our Baptist Christian Centers. The fellowship provides a cash payment of \$450, which includes tuition and room at one of the Christian Centers. Miss Mixer is doing her work at the Strong Place Christian Center; Miss Murphy at Mariners' Temple, and Miss Casveer at the Judson Neighborhood House.

"Give-Ye Them to Eat"

By R. W.

The day of her funeral a Negro woman said of her, with unwitting eloquence, "I know about her. She came to see me when I was sick, when no one else did, and brought me things to eat." There was an epitaph for her which may read larger from the place where the Master stands now than here, where we can hardly decipher the signs of real greatness yet. And she was worthy of the word a thousand times, for she had done like ministries all her life, so often, so naturally, so unobtrusively that she had long since forgotten to take note of them herself.

She was born at Port-au-Pique, Nova Scotia, and named Melissa Carr. She came in the first days of summer, May 26, 1863, and she passed on in the first days of autumn, September 26, 1922. Her passing was far from the scene of her birth, at Sacramento, in California, close to the foothills of the Sierras. She had been farther yet from her childhood home, for she had spent a score of years under appointment as a Baptist missionary in India, where her work still lives at Sandoway, Arakan, Burma. During her schooldays at New London, New Hampshire, she had companioned with a namesake of the great missionary, William Carey, and later she merged her own name with his and became Mrs. William Carey Whitaker, and was fellow with her husband in two of his longest and richest ministries, six years at Willits, up in the Mendocino mountains of California, and nearly six years in his present ministry in Sacramento. The response of the whole community that day when she lay silent among them showed how deeply her character and ministry had taken hold of the capital city of California. Hers was a serious, strenuous, self-sacrificing half-century of ministry to many, from the days of her girlhood in Nova Scotia to the last, ripe sheafs of days in California. But hers was a singularly happy, cheerful spirit, the laughter of an irrepressible youthfulness of heart which overflowed as naturally in loving deeds toward all she met as a woodland spring offers its waters to every passer-by. There was continual refreshment in knowing her. She found folks who needed help when others did not, and if she did not always offer them "things to eat" as she did the sick and hungry negress who brought a richer tribute of words to her than the multitudinous flowers which enveloped her at last, it was because she had some other form of refreshment to give. The least of her gifts was multiplied in an apostolic ministry of love.

(Mrs. Whitaker's interest in missions never flagged. She leaves two stepsons on the field—Rev. Robert B. in Lintsing, Shantung, China, and Leslie C., just engaging in our Agricultural Mission in Pyinmana, Burma. Another son is under appointment and expects to go out next year. A remarkable family record.—Ed.).



FROM THE WORLD FIELDS



The new Japanese Baptist Church and Christian Community Center in Seattle was dedicated October 15. It was a wonderful day for the happy Japanese people, and an inspiring occasion when 25 adults were baptized. A new Chinese church in the same city was dedicated the same month, and missionaries of the Woman's Home Mission Society are eagerly anticipating increased opportunities with these new churches.

☆☆☆

Amputations are never popular surgical operations and least of all in China. Nevertheless, "foreign medicine" methods are making an impression, and the people of West China who come to the mission hospital in Suifu are gradually showing more readiness to take the advice of the doctor in regard to amputations. They are breaking with their age-long superstition about the sanctity of the unsevered body and are consenting to the more radical treatment for the sake of their health. In many cases, however, the doctor has to turn the dismembered portion over to a relative of the patient so that the patient may feel assured all parts of his body will be buried together!

☆☆☆

Just outside Mexico City, in Guadalupe Hidalgo, the very heart of Catholicism for all Mexico, the site of the interesting legend of the appearance of the Virgin to Juan Diego, and almost within a stone's throw of this most holy shrine, there has been organized a little Baptist church which now numbers 19 members.

☆☆☆

In 1902 there were 6 scattered Baptist churches in Wyoming, with a total membership around 400. They had neither Association nor Convention and no fellowship with one another. Today Wyoming has three Baptist Associations and a flourishing Convention with about 50 churches and 3,000 members. This means a gain of more than 700 per cent in twenty years.

☆☆☆

Four missionaries—Miss Frances Tencate and Miss Lillian V. Wagner of South India, Dr. Catherine L. Mabie of Belgian Congo, and Miss Bertha E. Davis of Burma—who went to the foreign field in 1898, under the Woman's Society, after twenty-four years are still in active service.

☆☆☆

Parties of tourists traveling through Hopi land last summer were much impressed by the cleanliness and order of the Christian Indian villages where missionaries of the Woman's Home Mission Society are stationed. One party, noticing

only one lamp in the church, presented the mission with another, "so that its white light might never grow dim."

☆☆☆

During a recent visit to Ikoko in Belgian Congo, Miss Anna M. Hagquist examined 500 people for sleeping sickness. Fortunately comparatively few had the disease.

☆☆☆

In the South India Mission, 2,825 converts were baptized during the calendar year 1921 on profession of faith. At some of the stations, such as Allur, the number baptized exceeded that in any preceding year. There have been many indications of a general revival over the entire field.

☆☆☆

From Contai, Bengal-Orissa, comes the news that 14 new jungle Christians have been baptized. The home mission field there is also prospering. Due to its activities, 48 people have accepted Christ and 4 churches will soon be organized.

☆☆☆

A ten-year review of the work at Shanghai Baptist College reveals striking changes. In 1912 the compound consisted of 28 acres of land and 7 buildings. At the present time there are 50 acres of land and 20 buildings with 6 more under construction. Ten years ago the faculty consisted of 10 American missionaries and 6 Chinese teachers. Today there are 25 American missionaries and 23 Chinese teachers, of whom 5 have studied in America.

☆☆☆

Are Christian Center popular with the Negroes in the North? The Center in Cleveland served 7,432 people this past quarter; there was an aggregate attendance of 2,106 children at the Daily Vacation Bible School sessions; 150 letters and 42 cards were sent out; 639 nursery cases were handled; 22 house visits were made; 12 conferences were held and 8 lectures given. Mrs. Mattie Anderson, a missionary of the Woman's Home Mission Society, is in charge of this Center.

☆☆☆

Pauline Senn, the Chinese young woman who has so creditably handled the work of the Girls' School in Hopo, of which she has entire charge, has been invited to become a full member of the Conference, which is the formal voting body of Baptist Missions in South China.

☆☆☆

The *Rangoon Gazette* in its issue of Friday, August 11, reports the Durbar Celebration under auspices of the Lieutenant Governor, when the various honors and decorations for distinguished public

service were bestowed. In the list of recipients are the names of five Baptists: Rev. Ola Hanson and Rev. D. C. Gilmore for the Kaiser-i-Hind, gold medal; and Saw-Ba-La for the Kaiser-i-Hind, silver medal; Miss M. I. L. Kingsley, M.D., for the Order of St. John, and Maung Myat Nyein for an honorary Burmese title. These honors and decorations indicate anew to what extent the work of missionaries in British India is appreciated by the government.

☆☆☆

During the Convention year 1921-22, 40 conferences in 14 states were conducted by the Department of Evangelism of the Home Mission Society in cooperation with State Conventions. Twelve states attempted a state-wide cooperation intended to reach every church with some form of evangelistic effort, and report gratifying results. Since 1920 our churches have reported conversions and baptisms in numbers that exceed all records within several recent years.

☆☆☆

If you wish to know of an interesting work, read the leaflet on "Satribari School," by Miss E. Marie Holmes. It is a live institution.

☆☆☆

"One night in the midst of a promising meeting some young men began marching around the platform on which we were sitting," writes Miss Geneva Brunner of Nellore, "singing their heathen temple songs at the top of their voices, trying to drown us out. Then they set up a deafening roar for Gandhi!" The missionaries by calmness puzzled and finally overcame the disturbers.

☆☆☆

A quarterly report from Missionary D. C. Graham, of West China, indicates that the spring inquirers' class was attended by 120 Chinese, of whom 43 were baptized. This is the largest number ever baptized at one time in this district.

☆☆☆

From the Sunlight Mission in Arizona comes an episode in Indian evangelism. The leader of a street evangelistic meeting, having failed to appear, Miss Dorothy Humes, a missionary of the Woman's Home Mission Society, asked an Indian standing nearby, if he would give a short talk. Without a moment's hesitation he responded and his short talk was fifty minutes of straight-from-the-Scripture-facts! On a certain Sunday the interpreter was in the hospital, and no one else who could speak English. Miss Humes invited another Indian to speak and his sermon lasted an hour. Some of the people in our

church societies who are always reluctant to lead a meeting might well learn a few things from the willingness of these Indians.

☆☆☆

Village people who live near Nowgong, Assam, are asking for branch kindergartens with teachers from the Training School in Nowgong. They believe in the value of the kindergarten as a nucleus for a Christian Community Center.

☆☆☆

"A 40 per cent increase in students," writes Principal R. L. Howard of Judson College, "has its problems. The dining-room is far too small and two shifts are necessary at each meal. The new department of chemistry is proving very popular, with 123 students enrolled."

☆☆☆

Rev. L. C. Smith of Nellore, South India, writes that a new church of 40 members, all of them new converts from Hinduism, has recently been organized and two more are to be organized in the near future. The members of the new church are being severely tested. Hindu neighbors are exhausting their ingenuity in multiplying the kinds of persecution they can inflict. So far the Christians have endured everything with much suffering and prayer.

☆☆☆

Lucy S. Goff, working among foreign-speaking people in Newark, has now as teacher of a boys' class a little girl who was brought in from the street and found a new life.

☆☆☆

Conducting two services on Sunday besides teaching a class is the regular work of Miss Button, at Loyalton, South Dakota.

☆☆☆

Almost thirty years is the service record of Rev. C. H. Heptonstall of Taunggyi, Burma. His first furlough from going out in 1893 was 1912.

☆☆☆

Chapel car work affords a great chance for personal evangelism, and that is why W. C. Driver is happy in the work.

☆☆☆

A portable chapel, the joint property of the Home Mission Society, the Nebraska Convention and the City Union, has been purchased for use in new fields in Omaha and vicinity. It is now being occupied by the newly organized Parkside Church.

☆☆☆

Among the distinguished visitors from America at Shanghai Baptist College during the past year were Prof. Paul Monroe of Columbia University, recently educational advisor to the Chinese government; Prof. Hubbard of Oberlin College; Dr. Edwin M. Poteat, ex-President of Furman University, who has been rendering appreciated service as chapel preacher and visiting professor of Bible and Ethics in the College; John D. Rockefeller, Jr., Dr. W. H. Welch, of Johns Hopkins, Dr.

Heiser, Dr. Blakeslee, well known Sunday School writer and editor; and Dr. T. B. Ray, Secretary of the Foreign Mission Board of the Southern Baptist Convention. The inspiration brought by these visitors remains as a lasting stimulus.

☆☆☆

The Home Mission and Publication Societies continue to cooperate in the work of the Northern Baptist Correspondence School. As Western Director of Correspondence Study, Rev. George L. White reports that during the last Convention year he registered 235 students in the states west of the Mississippi.

☆☆☆

Out of 194 students enrolled in Judson College for the current year, 135 are Christians, 30 are Buddhists and 20 are Hindus. The 9 include 4 Mohammedans. The Karens have the largest representation, with 75 students.

Is Missionary Work Ever Lost?

Miss Martha Troeck, formerly a missionary at Ellis Island of the Woman's Home Mission Society, on a recent train trip across Michigan was recognized by an immigrant, whom she had met more than a dozen years ago. "You the lady from Castle Garden? I know your voice! I come from Russia—I was fifteen years old—had to stay on Island a long time in hospital. Lady look like you, come all time and help me—bring apples and nice story books—bring Bible and give me dress. Yes you must be, you smile—see!" Miss Troeck learned her whole story in a few minutes. "Me got nice man and five kids. Me and my man go to church, love Jesus and be baptized." Is missionary work ever lost? This episode answers.

Mrs. A. V. Wakeman, of Belgian Congo, writes that on a recent visit to Kinshasa, one of their largest towns, the only thing American that she observed was a well-equipped store of the Ford Automobile Company with two American young men in charge. Fords are the principal cars sold in that region. Since American commercial interests find no difficulty in invading the Belgian Congo, surely American Christians ought not to be less aggressive in spreading the gospel message.

☆☆☆

In Capiz, the Philippines, 67 persons were baptized last year, and these, writes the missionary in charge of evangelistic work, have been largely brought into the church through the faithful work of the Filipino brothers and sisters. All the nurses in the hospital have become Christians and have started their careers as personal Christian workers. Most of the hospital workers and the patients have also been converted. The Capiz Church has from the beginning of its existence given liberally for Christian work. The fine

large church building there stands as a monument of consecrated native generosity. During the last year contributions per person have advanced from eight and ten pesos a month to almost fifty.

☆☆☆

More interest than ever before in the gospel message and in the buying of Christian literature, is reported by Miss Margarita Moran from Nellore, South India. On one "tour" a man held up his New Testament saying, "Several years ago you gave me this Book. It is worn out with study and use. I am ready now to buy a whole Bible and a hymn book and pay for them myself." Miss Moran's driver sells many books to those who come to look at the car. During last year Miss Moran and her Bible women sold 1,533 books.

☆☆☆

Japanese industries are beginning to see the wisdom of community social welfare work for their employees. The officers of the Iron and Steel Works of Morioka see the need of a kindergarten, and they wish it to be Christian. Through the manager, whose wife is from a Christian school, they offered to give five hundred tsubo of land prepared for the erection of a building, and help secure building materials at a low price, if our mission would erect and carry on a kindergarten.

☆☆☆

Missionary T. V. Witter, of South India, reports that during 65 days of evangelistic touring recently, he was able to reach 144 different villages with the gospel message. A significant change in conditions is noted. At one evening meeting he was asked by one of the leading Hindus to pray and during the prayer there was absolute quiet and a genuine spirit of reverence. Several years ago it was almost impossible even to get a hearing because of opposition.

☆☆☆

A remarkable series of evangelistic meetings planned and carried out as a part of the Baptist Forward Movement of Japan, was held in the Tokyo Baptist Churches last spring. They were preceded by many preparatory meetings for prayer and organization, culminating in a joint rally on the lawn of the theological seminary. The preacher for the entire series was a well known Japanese evangelist. Meetings were held in the various Baptist churches in turn, with the result that from 50 to 150 decision cards are in the hands of the pastor of each of these churches.

☆☆☆

Twenty Bible School girls in Rangoon, did evangelistic work during their hot season vacation, and reported 50 baptisms.

☆☆☆

At the annual harvest festival at Ongole in South India, 95 different villages were represented by 2,780 Christians and 150 Hindus.

☆☆☆

A Christian Center, known as Fellow House, in a part of Omaha largely for-

eign, has been established by the Home Mission Society, the Nebraska Convention and the City Union, in cooperation. A much needed work is being done especially for the Italian people. Miss Rose Anstey and Mr. Di Stefano are in charge.

☆☆☆

Rhode Island has a population of approximately 600,000, two-thirds of whom are either foreign-born or children of foreign-born parents. The cooperation of the Home Mission Society with the State Convention has made possible a growing work among the French, Swedish, Portuguese, Russian and Italian peoples.

☆☆☆

An electric fan ceases to be a luxury in India and becomes a necessity. In Jamshedpur, Bengal-Orissa, one of the new stations opened by the Foreign Mission Society two years ago, Rev. Zo D. Browne reports that the temperature was up to 116 in the shade and stood at 110 for several days. If some of that heat could be transported to America just now, the coal strike would not have been so serious.

☆☆☆

In Tura, Assam, the girls of the Girls' School and the women of the church have a weekly prayer-meeting together. Once each month there is a special meeting called a "soba," with a specially prepared program. "The Jubilee" was the subject for one such meeting. The work of the Woman's Foreign Mission Society as a whole was explained by different women who had been assigned parts. The Girls' School matron wrote and read a short history of what had been done for the Garos, from the beginning of the work until now.

☆☆☆

A Home for the Blind is being maintained at the Nellore Mission Station in South India. During the past year there have been 11 residents of whom 3 are children of Christian parents who died and left them destitute in the hands of Hindu relatives. Although blind, they were about to be married to Hindus when they were discovered by the missionaries and taken into the home, thus being saved from a terrible fate.

☆☆☆

The newest recruit in the Indian service of the Home Mission Society is Rev. Leonard I. Fowle. He lives at Crow Agency, Montana, and is in charge of three stations turned over to us by another denomination last Easter. A home facing the Yellowstone Highway has been provided him with equipment necessary for his work.

☆☆☆

The annual report of the Christian Hospital at Shaohsing, South China, maintained by the Foreign Mission Society, shows that last year 483 patients were received. The average time spent in the hospital for each, was twenty-four days. When the new year began, 453 has been discharged,

of whom 43 per cent were cured, and 39 per cent improved. In 12 per cent no improvement was possible, and 25 patients died.

☆☆☆

For the current year the Foreign Mission Board consists of 28 members. Among these are ten pastors, nine business men, two bankers, two lawyers and five educators. Thirteen different states in the territory of the Northern Baptist Convention are represented on the Board.

☆☆☆

Miss Mary Maxwell and her little flock of Chinese people in Locke, California, are very happy just now, for the new Christian Center is ready for occupancy. Miss Maxwell, a representative of the Woman's Home Mission Society, has done a remarkable work in Locke for the past year with practically no equipment. Every Chinese child in the field has come under Christian influence every day through her efforts, and she has come to be a prized and loved member of the foreign community.

☆☆☆

The distressing scarcity of physicians in West China was brought forcibly to the attention of Dr. Carrie Slaght during a vacation trip. In a village where she stayed over night, some one discovered that a doctor was there, and she was besieged with patients—a baby two years old who had never walked, a woman in the last stages of tuberculosis, men with eye diseases, and numerous other sufferers. One treatment would be of little help, in most cases, and Dr. Slaght could only direct them to the hospital in Suifu, two days away, a journey impossible to most of them.

☆☆☆

Rev. G. J. Geis of the Philippine Islands Missions, reports that locusts have become a great pest in the Islands. On land he has passed through great swarms and on the sea he has sailed through crowds of these crop-destroying insects. In spite of the fact that every able bodied man spends two days a week killing locusts, they seem to be on the increase.

☆☆☆

At the Union Baptist Theological Seminary, Ramapatam, South India, the total enrolment increased from 55 last year to 82 for the current year. Of these 42 come from our own South India Mission, 33 from the Canadian Baptist Mission, and one student from the Ceylon General Mission. This institution is now maintained jointly by Northern and Canadian Baptists. Its proposed removal to Bezvada has had to be postponed because of the straitened financial condition of the Foreign Mission Society.

☆☆☆

There has been a net gain in Home Mission fields in Mexico over last year of 3 in the number of churches; of 11 in number of baptisms; of 399 in church membership; of \$1,858 in amount contributed for pastors' salary; of \$1,659 in amount contributed for all objects. In other words there has been a gain during the year of

40 per cent in number of out-stations; 26 per cent in membership; 39 per cent in contributions for pastors' salary; 13 per cent in total contributions and 34 per cent in Sunday school enrolment.

☆☆☆

The Burman Woman's Society of Rangoon voted to give 120 rupees to Miss Mary E. Phillips for jungle travel for Bible women this year. They will increase the amount later. They have very little for themselves, yet they say they are only too happy to give money for the work which they cannot do.

☆☆☆

The churches of El Salvador have sent, through Miss May Covington, a missionary of the Woman's Home Mission Society in Central America, a check for thirty pesos (\$15), as their offering toward foreign missions in the present financial crisis. Their gift means real sacrifice. At the impressive service at which it was collected, one man came forward with tears in his eyes and said, "Our small offerings will not accomplish much. We must give life. This little daughter whom the Lord has given me I now give back to Him for service on the mission field. From now on I shall do all in my power to educate her for that task." Almost the entire audience was in tears, while the father thus dedicated his little daughter of ten years.

☆☆☆

The Strong Place Christian Center, located in the heart of the Italian district in Brooklyn, opened its doors to a needy community in October and will offer a fine Christian program to the families of the neighborhood. The Church Extension Society and the Strong Place Baptist Church are responsible for the purchase and remodeling of the building, while the two Home Mission Societies are cooperating in maintaining workers on the field.

☆☆☆

An epidemic of malignant malaria and typhoid fever at Kityang, South China, has claimed Miss Ang, Mrs. Leshner's best Chinese graduate nurse. Later the sister-in-law was a victim of cholera epidemic. These two women were from one of the oldest Christian families in Kityang. The attitude of the family during this trying ordeal and deep sorrow may teach their non-Christian neighbors and friends the power there is in Christianity to sustain and comfort.

☆☆☆

The Hospital *Latino-Americano* in Puebla, Mexico, last year admitted 335 patients. Patients discharged as cured numbered 243; relieved, 79; unimproved, 14; died, 25. They come and still keep coming. Some pay regular fees, some have only a small contribution to offer for medicine and treatment, while a large number have not a cent. Last year 114 charity cases were admitted. Every Sunday the missionaries of the Home Mission Societies conduct religious services for the adults and Sunday school for the children.

News and Notes from the Missionary Societies

THE HELPING HAND

Edited by Helen Barrett Montgomery

EDITED BY MRS. MONTGOMERY

"Star of the East"

Star of the East, that long ago
Brought wise men on their way
Where, angels singing to and fro,
The Child of Bethlehem lay—
Above that Syrian hill afar
Thou shinest out tonight, O Star!

Star of the East, the night were drear
But for the tender grace
That with Thy glory comes to cheer
Earth's loneliest, darkest place;
For by that charity we see
Where there is hope for all and me.

Star of the East! show us the way
In wisdom undefiled
To seek that manger out and lay
Our gifts before the Child—
To bring our hearts and offer them
Unto our King of Bethlehem!
—EUGENE FIELD.

An Answer to Prayer

BY BEATRICE SLADE BROCK OF KANIGIRI,
SOUTH INDIA

Just a word with regard to answers to prayer. Our financial cut seemed such a problem to us when the word of it came to us while on the hills. We gathered for prayer and consultation with each other. I did not feel as discouraged as I might a few years ago, for more and more our people must take up the burden. Yet when it came to actually sending away children whose parents had not paid up the fees, and refusing new pupils, my heart sank. Little ones I had learned to love, my little Dana, her sister who was such a dear little nurse and helper to me when so many were down with fever. Their tears made my own come. While on the hills I prayed very earnestly not for money, but that our people, when they should learn of what we must do, would understand and try to help us by not grumbling. I couldn't stand the thought that they might feel we were not just to them. God answered that prayer beyond all I could ask or think. At our quarterly meeting, held soon after reaching Kanigiri from the hills, the whole problem was presented to our people and then we asked *them* to settle it as to what we should do. And do you know a committee was named to bring before the quarterly meeting something definite. As a result, the Kanigiri Educational Society was formed after three days of the best discussions ever heard in our quarterly. Voted to raise Rs. 1,000 to put children in

the boarding department here in Kanigiri. We would have said, "Might as well try to raise our bungalow!" but Rs. 60 are already in hand. This society will give to us 3 per month for each child put in and 12 (8 girls, 4 boys) passed the required examinations. They must also have passed the third standard in the village school.

Now we had nothing to do with this. It sounds like a fairy tale to us who know conditions here in India, but oh, isn't it an answer to my prayers. Not a word of discontent or grumble has been heard. It will be interesting to watch how they obtain the money, for all must be given in advance to us.

This good news will certainly cheer the hearts, as it has ours, of the faithful women at home who give and give and then some, and pray and pray to the owners of the gold and silver for their blessed work. *Every member of our Kanigiri local church is a tither, so they will not fail.*

TURKISH SITUATION NEEDS OUR PRAYERS

Miss E. E. Vickland of Assam, says: "We should pray for the Turkish situation. Many do not realize just how important that situation is, nor how far-reaching the settlement of it will be. Turkey represents more than just one nation. She represents the entire Mohammedan world. If she should decide to take up arms against Christianity, it would not only affect the particular area in which she lives, but it would call together seventy million Mohammedans in India, and other millions in other countries under Mohammedan influence. In India it would mean a time of great persecution for the native church, probably limitless massacre of Christians, the expulsion of missionaries and the loss of centuries of advancement. It is a problem for Christian people to pray about; God has often in the history of the world used His power, summoned by His servants, to avert great calamities."

MOTHERCRAFT SCHOOL NO. III

When the first class-bell rang in the new School of Mothercraft at Kaying, South China, and the mothers gave their babies to the care of the nurses, there was no doubt that the school would be a "howling success." This new school has this term helped ten young wives more intelligently to fill their positions as home makers for their educated Christian husbands. Babies must be cared for while the mothers study, so there is a pleasant nursery with little beds beside the big ones, a new idea to Chinese mothers, for whole families sleep in their big four-posters.

Mrs. J. H. Griffin, with her kindergarten and home economics training is well qualified to have charge of the school and is enthusiastic about its future. "We be-

lieve we are on the right track, and we are looking forward to real Christian homes made by our educated Christian boys and these wives and babies we have helped to train. Only a few? Yes—but a little heaven—shall it not leaven the whole lump?"

Marie Dowling and Her Dolls

BY HELEN B. MONTGOMERY

A recent letter received from Miss Dowling enclosed a price list for her Chinese dolls. She says: "The industrial work is progressing finely, but it takes so much work to make a little profit, when we really give our workers enough to live on (mighty poor living, even then), and have quite a little overhead expense besides. In view of the 25% cut, the industrial work now cares for my Bible woman and evangelistic work, or teaching under my supervision. Until recently our headquarters were in four rooms, including the kitchen. Now we have twenty-three rooms, five open courts, a garden and a well that we have had dug.

"There are about a hundred workers, nearly all of whom actually earn their living by doing cross-stitch on Chinese linen. We like to keep doll-dressing for older women whose eyes are not good enough for the drawn-work or for cross-stitching.

"Through this advertising we hope to secure something toward payment on the purchase price of the property. Mrs. White of Framingham gave us \$500, but that only covered half of the cost, not including a few hundred for repairs. With Divine approval and guidance I believe we will be able to pay all the debt, but it will take time. Then we will be free to develop real missionary work. This summer the industrial plant has carried on a Daily Vacation Bible School, with three High School girls as teachers. There are 50 children.

"Here is a good anecdote you might enjoy: When Dr. King, a colored professor, visited Shaohsing recently and came to visit our industrial plant, little Kyih-Zin, son of the Bible woman and the head teacher at the Boys' Academy, was frightened and ran to his mother, saying, "Mother, I am afraid. A black man is here." The Sunday previous Dr. King preached through an interpreter, on 'Who is My Neighbor?' so Mrs. Mo said, 'You need not be afraid, for that man is our neighbor, and he is *your father's friend*.' Little Kyih-Zin looked up into his mother's face with a sweet, confident smile, all fear gone, and said, 'Is he my father's friend? If that is so, I am not afraid.' Then she told him to say in English, 'How do you do, my good friend?' which he did. After that he followed Dr. King around, dancing up and down, and every once in a while saying 'I am not afraid.' Dr. King caught

the phrase and asked me what he meant, so I told him the story."

The prices of the dolls follow. Anyone who wants a really truly Chinese doll, with attractive face, strong body and Chinese clothes made as they actually wear them, will find this an attractive list. Moreover, you have the pleasure of knowing that you are assisting more than a hundred Chinese women, who formerly made paper money for idol worship, to earn their living. There is nothing better than to assist this Christian community to help itself.

PRICE LIST OF CHINESE DOLLS

(These prices are for dolls dressed in cotton clothing, unless otherwise specified. For those dressed in silk, add 50 cents).

	GOLD
Babies with movable heads, silk caps, 25 inches tall	\$5.50
Babies, little boys or girls, silk caps, 15 inches tall	2.00
Boys in long cotton clothes, silk caps, 15 inches tall	2.25
Modelled Jointed Babies, silk caps, 15 inches tall	2.50
Men, Women, Schoolgirls, Farmers, Men or Women in Mourning, real hair wigs, 17 inches tall	3.50
Bride in embroidered red satin, imitation pearl headdress, 17 inches tall	6.00
Baby, small boy, or girl in cotton clothes, silk caps, 10 inches tall	1.00
Baby, small boy, or girl in silk clothes, silk cap, 10 inches tall	1.25

Address all orders to Marie A. Dowling, Shaohsing Industrial Mission, Shaohsing, Chehkiang Province, China. Pay by New York draft. International or U. S. Post Money Orders are not good in China.

A NEW SCHOOL IN BURMA

BY MABEL F. IVINS, OF TAUNGGYI, BURMA

On March 5, 1922, the first school for missionaries' children in Burma was opened at Taunggyi, Southern Shan States, Burma, with five pupils; since then four more have been added, so that now there are four boys and five girls.

The school occupies two buildings in the heart of Taunggyi, just across from the Mission Compound. Amid surrounding clusters of hills and distant mountains, it is an ideal spot in which to live. One building is used for girls' dormitory and dining-room; the housekeeper, Ma Mi (Mrs. Ah Pon), has her room here; while the teacher has her room in the other building, which also provides the boys' dormitories and the schoolroom.

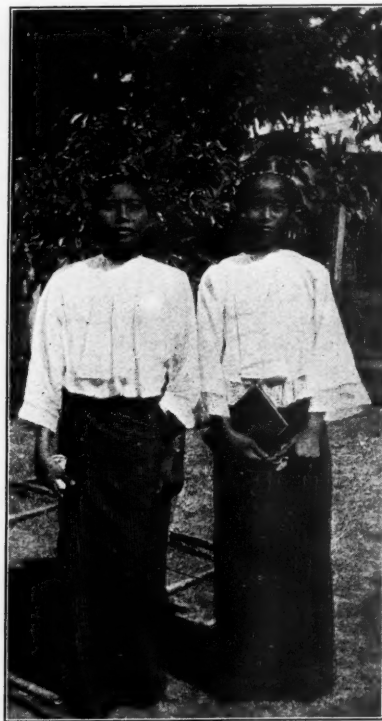
The work done closely resembles that of an American rural school; there are four grades, with two pupils in the second grade, three in the third, three in the fourth and one in the eighth. The hours are the same as in the United States, from 8:45 to 12:00;

and from 1:00 to 3:30 o'clock. Already three monthly reviews have been given, and in the middle of July the mid-year examinations will be given—marking the half of the year; school ending December 1st. This will enable the children to be in the lower country in Burma during the cool season. Miss Emilie Lawrence is helping with the teaching.

On Decoration Day there was a little remembrance of the "Boys of '61" and our Boys of the World War, and a wreath-token was placed by the flag in appreciation of their great service to mankind. Flag Day, June 14th, an exercise was given on "The Making of the Flag."

So we endeavor to make a real, live, American school and a real Home here in Burma for the children, so that they may not have the unutterable sadness of separation from their parents while they are so young.

As yet the work is in its very beginning, and many necessary articles are lacking. But everything must have a beginning and grow gradually, and so must this work grow. Pray that the school may be a great success and more and more of a blessing to many future children of the missionaries of Burma.



SCRIPTURE CONTEST WINNERS

Winners of the Memorized Scripture Contest, Moulmein Karen C. E. Association, Takre, Burma. Mae Mya (left), Pwo Karen, won the second prize of Rs. 101, by reciting 127 verses of Scripture. Min Thu (right) Sgaw Karen, won the first prize of Rs. 151, and an additional special prize of Rs. 151, by reciting 233 verses.

PRAY FOR GANDHI

Gandhi reads the Sermon on the Mount every morning. He has often spoken of his personal friendship with Saddhu Sundar Singh, the great Christian leader in India. Gandhi is in prison now, with plenty of time for meditation. He has already received great inspiration from the New Testament. A great Christian leader is his friend. If we Christian people would pray for Gandhi, he might find Christ in prison. People of India venerate him, he has great power over them, and there is no telling to what spiritual heights he might lead them if Christ were his inspiration. Pray for Gandhi!—E. ELIZABETH VICKLAND Assam.

CHINESE NAMES

Little Dai Kai, my blind beggar boy, was given that name when he entered the Blind School. It means "Received Illumination." When he was converted he himself asked for a new name, which should express his new experience. The Chinese are most bewildered when they wish to adopt English names, because we do not seem to know *what our names mean!* They name a child for the meaning, not for the musical sound of the name; and when they ask us what "Isabel" or "Sophronia" or "Lucile" means, they are astonished that we hesitate. One Chinese girl came to Miss Plumb to find if the name she had chosen had a beautiful meaning. She liked the sound but was not sure whether the meaning was just to her taste. The name was "Malaria." An old soul, the most pathetic, poverty-stricken person, living on one poor meal a day, or none, sat in my parlor after we returned, and said, "To see you again is like finding a great treasure of silver." A wonderful poetic fineness of feeling touches the whole of life with a tinge of rose. That's one reason why the life out here, in spite of all the sordid wretchedness we see, lures and enthralls us, so that it would be the bitterest misery I could think of to have to go away from China and stay.

CONTINUATION CAMPAIGN

AN ANNIVERSARY

The Continuation Campaign has had a birthday! It may now claim one candle on its cake for age—and a second on which to grow. By coincidence the National Continuation Campaign Committee met to shape up fall plans on September 14—just a year from the day when representatives of the two national women's societies met with Dr. Aitchison and laid the foundations for the Campaign. It has suffered no more than the usual set-backs of the one-year-old, and now that it is really on its feet, and learning to walk alone, great things may be expected of it. The National leaders are full of courage and place

implicit confidence in the wonderful ability of District and State Directors. "Such a strong army of Baptist women and children cannot fail," they say. As the second candle on the Continuation Campaign's birthday cake is lit may that army rally more enthusiastically than ever to the support of the denominational cause at home and abroad.

DRAMATIZING OUR MISSION NEEDS

Haven't you often wondered how to present the needs of the National Missionary Societies to your church or local circle in an attractive and telling way? There is no more effective method than appealing to people's hearts. Reason alone won't convince. Argument, logic or cold facts are not adequate to bring spiritual comprehension.

Two new plays, neither of which takes more than half an hour to present, have been prepared by the National Continuation Campaign Committee, and will solve your problem. They convince through the heart, grip your audience unconsciously, and secure results. The names of the plays are "Wait a Minute!" by Margaret Applegarth, and "For Want of Funds," adapted by Constance Jackson and Myra Cobb from a play by Mrs. Horace McPhee, Secretary Director of the Santa Barbara (California) Association.

There is only a limited supply of these plays and the Committee feels it necessary to allow no more than one copy of each to a single church. They will be sent free on a request addressed to the National Campaign Committee, 276 Fifth Avenue, New York City.

MIGHT BOXES IN ACTION

Fifty thousand Might Boxes have already been sent out from headquarters. During one day, (twenty-four hours), ten thousand boxes were received from the manufacturer and shipped out again. All the orders that were on file at that time could not be filled from the supply of ten thousand, and had to await the next shipment from the manufacturer.

NEW JERSEY COMES FORWARD

A New Jersey church has sent in a check for \$30.00 as the offering from the first filling of the boxes. This church, a foreign-speaking one, is the first in the country to send in the "Mights."

OPENING OF MIGHT BOXES

It is suggested that the Might Boxes be opened at intervals (Thanksgiving, Christmas, Easter, or at any stated time decided upon by the local church). The money may then be started on its way to work for the Kingdom, and the Might Boxes can be refilled several times. These boxes are designed to receive the coins that represent special gifts or thank offerings for blessings of every-day life. The Might

Box holds a special gift of love over and above regular pledges and gifts.

A leaflet, containing a suggested "Service of Consecration" outline, to be used when the Might Boxes are opened, has been prepared. This leaflet may be had, upon request, from the National Continuation Campaign Committee, 276 Fifth Avenue, New York, N. Y.

WAYS TO EARN MONEY

Divide the women of the church and congregation and even community (which may be a means of getting others interested in the church) into groups of ten. The leader of each group should be a woman of enthusiasm, vision and spirituality. Each group may choose a name, such as "The Judson Ten," "The Tuesday Ten." Let the leader be responsible for the Cycle of Prayer for her group, and let each group attempt to raise a specified amount of money in cash (say \$100) by April 30th, 1923.

Suggestions for methods of earning the money, for the different groups:

1. *A Missionary Play and Program.* See announcement on this page of two new plays. Tickets sold in advance by all members of the group, with children and others to help, giving a complimentary ticket for each ten sold.

2. *An Old-Fashioned Spelling School.* Words for contest found in articles in MISSIONS. Sell tickets in advance, and make the line of "spellers" as long as possible, so all their aunts, uncles and cousins will be there. Contestants pay half price if desired. The reward might be a year's subscription to MISSIONS or a missionary book.

3. *Rummage Sale.* (In cities or large towns they pay).

4. *Food Sale* of the favorite dishes of the women of the group, selling recipes for these dishes at the same time.

5. *Sale of Christmas Articles*, easily made, i.e., napkin cases, table cloth cases, holders, dressed dolls, bags, etc. etc.

6. *Progressive Dinner* (among members of group) to their friends who understand the undertaking and would as soon help in this way as to get up their own dinner or go to a hotel or restaurant.

7. *Thankful Party.* Have guests come prepared to name the ten (or twenty-five) things they are most thankful for and give from \$.02 to \$.25 for each such blessing. This might be called a Pollyanna Party. The meaning of the party and the way the money is to be used should be well represented at the opening of the program.

8. *Apron Party.* Invitations in the form of tiny aprons cut from bright colored cloth, each with a pocket in which there is a note inviting the guest to bring with her a penny for each inch of her waist measurement. Include in the invitation a request to wear sewing aprons and bring thimble and scissors. Spend the afternoon (or evening) sewing for Christmas

bazaar, or in making supplies for mission work.

AN OPPORTUNITY

Here is a chance for any woman's circle, W. W. G. chapter, or C. W. C. company to earn some money toward their pledge to the Continuation Campaign. At the same time they will be instrumental in spreading wholesome Americanization propaganda. The clever little "League of Nations" cookbook, containing over 80 selected recipes from 14 different races, costs 10 cents if you order it in single copies from headquarters. A reduced rate has now been made by the dozen. Send \$1.00 for a dozen copies, and sell them to the women of your church and neighborhood at the usual retail price. Its gay red and white striped cover, its handy size for kitchen use, and its original contents will delight its purchasers, and you will earn 20 cents on every dozen copies for your society. Order while the supply lasts from the Literature Department of the General Board of Promotion, 276 Fifth Avenue, New York City.

TIDINGS

EDITED BY CONSTANCE JACKSON

A VISIT TO OLIVET KINDERGARTEN

Mrs. Adah Boyce, one of our missionary supervisors, has recently paid a visit to the kindergarten at Olivet Church and Center in Chicago. As a result she passes on this message to new workers who are anxious to see results with little children.

"Nearly 50 youngsters were in the kindergarten out of a registration of 66. Most of them were new, a wiggling, squirming group of little black people. Never before had I seen Miss Fornof with a fresh class which had not been trained or tamed. They were responsive to the story which was teaching them that in the heart of the fruit were seeds placed there by the Heavenly Father.

"When the marching period came, Leonore led. She was dressed in a stiff white sailor suit, and led in a military way, quite stately and grand. Soon in the line came Loretta in an embroidered dress with fluffy white skirts swaying. She jazzed her march, swinging hips and shoulders in an illusive way. Very coquettish was Loretta! Further on came Jackie, wearing a waist and trousers evidently intended for his older brother Jimmie. The music got right into his soul and he literally cake-walked, with a swing and a shuffle and a forward march. His loose little jacket swayed in front of him, and you could see the typical Negro of the South.

"Finally they were corralled into their places at the table, ready for their morn-

ing lunch. Quiet reverence was manifest at last as they sang 'God is Great and God is Good,' and then refreshed themselves with their milk. With this group of restless children, quick to imitate, full of life and possibility, Miss Fornof is composed, quiet, orderly and sympathetic. She has just the same quiet manner as when they become a trained, developed class later in the year. Ever before her is her aim, and she is never hasty in this transforming period, for she knows that she will accomplish what she desires, given time and opportunity. This is a lesson which I wish to pass on to other workers who are eager to see results."

NEW APPOINTMENTS

At a recent meeting of the Board of Managers of the Woman's Home Mission Society it was voted to appoint Miss Blanche Parks for work among the Italians in Providence. Miss Parks has not only worked among the Italians for a number of years in New Jersey but has taken special college and university courses at Denison and at the University of Chicago, studying particularly the historical background, literature and psychology of these people. The Society feels very fortunate in securing one so well trained for her position.

Other appointments and transfers made recently are as follows: Miss Mary Moody as nurse in the Baptist Hospital, Puebla, Mexico; Miss Ora Reese as field missionary at Brooks House of Christian Service in East Hammond, Ind.; Miss Blanche Keran as Kindergartner at Aiken Institute, Chicago; Marguerite Calder as teacher in the Chinese School in San Francisco; Miss Ella Bennett as missionary among the Slovak people of the 46th Street Mission in Pittsburgh; and Miss Nannie Locke to act as field worker for the Fire-side Schools instead of working among the Negroes in Owensboro, Ky.

"BLESSED ARE THE MEEK"

She was such a shy little volunteer, this Mrs. Youngbride. She "just knew she couldn't do much, but she did want to try." Soon the chairman of the Christian Americanization Committee in her church heard of a newly arrived eighteen-year-old Italian girl who was very anxious to "learn English right." So she took the little volunteer to the fourth floor in a downtown dwelling, over a thriving pool room. Carmela proved to be a very charming girl who was to be married in the spring to a very American young Italian man—hence the English must be very good indeed.

The lessons continued regularly all spring, and when it came time for Mrs. Youngbride's vacation she had a happy thought. Carmela must spend the day with teacher! Great was the excitement in Carmela's family. They all went down town to help choose a dark silk dress, with hat and gloves and shoes to match, for the

great day. "Ci!" She could save it afterwards for her trousseau.

Then one morning at ten o'clock teacher came for her, and there was a long ride on the street car, past big flashing stores on the avenue, past huge buildings of white stone which reminded Carmela of Naples, out to the quiet, shady street where Mrs. Youngbride lived. What a day it was! The house was simple, and sweet, and clean, and a new world to the Italian girl. Curtains and rugs, chairs and bureau drawers, even the kitchen cabinet, had to be explored with murmurs, squeals and giggles. The afternoon flew by until four, when, with hat and gloves on ready for the return trip, Carmela suddenly sat down and wept. She didn't want to go home! The sunny smile soon came back, however, and she was welcomed by the whole tenement family with a jumble of shrill conversation, largely full of affectionate goodbyes to the "dear teacher."

Upon returning from her vacation a month later, Mrs. Youngbride started out one warm day to find Carmela. If imitation is the sincerest form of flattery she may have felt complimented indeed! For Carmela had a transformation to display! The family had scoured the city for the same kind of material for curtains as "teacher" had. Furniture was arranged exactly as at "teacher's" house. There were white bedspreads, white oilcloth on the kitchen table, new dishes, and even a pathetic attempt to paint the old cracked walls.

Carmela is to be married soon. She wants her new home even more like "teacher's." Who can measure the happiness brought to many hearts by this volunteer's kindness? Who can tell what the continued friendship may mean in the cause of Christian American citizenship of the future?

She was such a shy little volunteer who "just knew she couldn't do much, but she did want to try." Truly the meek shall inherit the earth!

KEEPING UP WITH HOME MISSIONS

There are a number of interesting new leaflets on our literature shelves this month. "Tackling the Task Nearest Home" describes briefly our many fields of activity and gives you an insight into just what your money is doing on home mission territory. It is yours for the asking.

A revised and up-to-date White Cross Service—Overland Division—will be welcomed by the many who have requested such a leaflet in the past few months. There are women and children in our own country today who are in dire need. You invest in the future of America when you relieve their distress. This folder will show you how you can help.

Are you interested in local color and local backgrounds? If so send three cents for "A Typical Day in Central America." It is written by Miss Louise Carter, a missionary who has been there a number of years and knows the country thoroughly.

Have you a particular interest in any of the following missionaries? We have just published free pencil sketches of each of them. Louise Eshleman, Philadelphia; Margaret Harter, Camden, N. J.; Ethel Downsborough, Philadelphia; Carlotta Albornoz, Mexico; Alice Brown, Bacone College, Oklahoma; Mathilda Brown, Boston; Marguerite Calder, San Francisco; Mrs. Frances Campbell, Boston; Dora De Moulin, Central America; Doris Frederickson, Mexico; Mary Hyndman, Aiken Institute, Chicago; Dorothy Humes, Sunlight Mission, Arizona; Luz Heath, Mexico; Fanny Hollis, Porto Rico; Ruby Pearl Norton, Crow Agency, Montana; Ethel Ryan, Sunlight Mission, Arizona; Carmela Rienza, Mariner's Temple, New York; Jane Skiff, Seattle; Olive Warren, San Pedro, California.

JUDSON HEALTH CENTER

A little more than a year ago Dr. Eleanor A. Campbell, a member of the Board of the Woman's Home Mission Society, opened a small clinic in the basement of the Judson Memorial Church in New York City. Since then the work, under her direction, has grown encouragingly, and on October 24 was held the formal housewarming of Judson Health Center's new quarters at 237 Thompson Street. Among those who spoke were Dr. Harry Emerson Fosdick; Bailey B. Burritt, General Director of the Association for Improving the Condition of the Poor; and Dr. Campbell herself, General Director of the Judson Health Center. Joseph French Johnson of New York University, President of the Board of Directors of the Health Center, presided. After the addresses the Center was thrown open for inspection.

EAST CENTRAL DISTRICT PERFECTS UNION

On October 3 the women of Indiana, Ohio and West Virginia met in Dayton, Ohio, for a special meeting of the Home and Foreign district organizations. For some months they had discussed the advisability of reorganizing into a union district. This union was consummated during the sessions of the Dayton meeting. Mrs. Robert Bruce Smith of Springfield, Ohio, was elected president. Mrs. Smith is an experienced leader in district work and was once first administrative vice-president of Rocky Mountain District. Mrs. R. L. Hutchinson of Huntington, West Virginia, elected as administrative vice-president of the Union District, was the energetic Continuation Campaign Director for the two East Central Districts last year. Miss Ruth Shipley, of Wyoming, Ohio, the Home Missions vice-president, was formerly president of the Home district organization. Mrs. B. F. McCann of Dayton, Ohio, the Foreign Missions vice-president, was the former president of the Foreign district organization. As the women of these three states begin their union tasks the prayers and loving inter-

ests of the other seven union districts are gladly extended to them.

If You Want to Know

How to make a contact with some New American, send for the new leaflet, "Knock at the Door," free.

How to teach English, send for free mimeographed lessons, stating whether for beginners or advanced pupils.

How to present the Christian Americanization work before your society, send for "Wonder Ball Programs" or "Bulletin of Suggested Programs," both free.

How to use ten minutes at your next meeting, send for "Ten-Minute Tuck-Ins," free.

How to interest some friend in the work, send for "League of Rations Cook Book." Price, 10 cents.

What some volunteers say about their work, send for free "Almanac."

What to do for a girls' sewing or industrial school, send for free bulletin on industrial schools.

How to get a Bible for a foreign woman, send to The Christian Americanization Department.

Anything about the Christian Americanization Department, write to us and we'll tell you as much as we know—Christian Americanization Department, 2969 Vernon Ave., Chicago, Ill. Order all literature from the Literature Department of the General Board of Promotion at any of the following addresses: 276 Fifth Avenue, New York City; 700 Ford Building, Boston, Mass.; 125 N. Wabash Avenue, Chicago, Ill.; 504 Columbia Building, Los Angeles, Cal.

FROM THE FAR LANDS

A MESSAGE FROM CZECHOSLOVAKIA

The Czechoslovak Baptist Union begs to express the deepest acknowledgment of and heartiest thanks for all the brotherly sympathies and helps the Northern Baptist Convention and the Baptist Union of England and Ireland have offered to the Baptists of Czechoslovakia in her days of distress. These are the thanks of orphans and widows and of those who suffered greatly in and after the war; also thanks for the relief in money and in the generous gifts from the "Ship of Fellowship." The Union desires to express thanks for the help offered on salaries of our mission workers. Without it the Baptist Mission would not stand where it stands today. The Union has strong hopes that the mission will grow stronger in these days of great religious opportunity in Czechoslovakia. The Union expresses thanks for the help offered to open the Baptist Seminary, the new training school, in which are many hopes.

In addition to this material help, the Union largely appreciates moral helps offered at different occasions and in different ways. The Prague Church and the Executive Committee and all our people felt very much encouraged by the kind visits of the American brethren this year. The Union begs to thank brethren Drs. Jones and Taylor, who at a real sacrifice to their health, time and comfort undertook a very difficult missionary and evangelistic campaign. Their work brings great fruits today. For this great work the Union desires to express thanks to the apostles under whose influence many a heart decided to follow Jesus Christ. And finally the Union expresses thanks for the visit of Dr. Abernethy and Mr. Sheppard. We especially thank them for the interest they have raised in the Government and in the broad Prague public opinion.

All the Baptists of Czechoslovakia will pray that the Lord of Love would shed His merciful blessing upon you and all the brethren who are in His field. May God Himself reward your deeds of love.—H. PROCHAZKA, Secretary of Czechoslovak Baptist Union.

BENGAL-ORISSA'S INDUSTRIAL CENTER

Baptist work in Jamshedpur, the great industrial center of Bengal-Orissa, is moving steadily forward under the direction of Rev. Zo D. Browne. In a recent letter Mr. Browne reports that the Indian pastor's house is finished. Five non-Christians and three people from Christian families have been baptized. Oriyas, Telugus and Bengalees are worshipping together. They have raised 225 rupees for the pastor's salary and 60 rupees for home mission work. The young men who in the past have had little to do with the church are now attending in larger numbers and have asked Mr. Browne to be president of a Y. M. C. A. they are organizing, really a young men's Bible class. The pastor, Amrite Babu, is a consecrated hard worker. Every Sunday from 50 to 100 attend the Indian service. The church building will be erected as soon as the money appropriated is available.

CHRISTIANITY BREAKS DOWN CASTE

Slowly but surely Christianity is breaking down the rigid caste system. Cecil G. Fielder who is in charge of the work among the students of Cotton College, the great government institution in Gauhati, Assam, writes that upon the urging of the Hindu boys the partition which heretofore has separated the Hindu mess from the non-Hindu in the Christian dormitory has been removed. Mr. Fielder says: "This does not mean that a great dent has been made upon the caste system generally but it is a bright ray of light, giving us a glimpse into the future. It is altogether in harmony with the best thought of the honest minded people here and with the necessary course that Assam's progress is to take. It also

marks the beginning of the time when men shall do what their conscience dictates and not do one thing while believing another."

AT THE MABIE MEMORIAL SCHOOL

The Mabie Memorial Baptist Church was organized in Yokohama late in August, practically all the charter members being members of the faculty of the Mabie Memorial Boys' School. Late in September, Mr. J. F. Gressitt had the joy of baptizing five of the best students, four from the fourth-year class and one from the third. He says: "We have not pressed the boys to make decisions. We believe they will make their decisions without much urging and I am confident that we can look for decisions right along now that a beginning has been made. Be assured of the essentially evangelistic purpose in our work at Mabie School."

ELEVEN NEW WORKERS AT DONAKONDA

"The work of the year has opened up with a whirl and we are still in the midst of it," writes Rev. J. A. Curtis of Donakonda, South India. "The quarterly meeting, the opening of the station schools, cooperative credit work, the summer school for workers held at Ongole, motor trips to villages, the beginning of a dispensary, cases, interviews, accounts and correspondence—these are some of the things that have been keeping us busy. The thing that makes this year a real milestone in our work is the number of new and returning workers who are to be located in the villages. Eleven new workers in one quarterly meeting is far beyond our former experience here."

JUDSON COLLEGE AND THE NEW BURMA REFORMS

Judson College, the one Christian college in Burma, is to play a large and important part in the working out of the new Government Reform Scheme, in the opinion of President R. L. Howard, who writes:

"We have an enrolment this year of 190 students, which is slightly over 33% increase in attendance over last year. Our freshman class is two-thirds the size of that at University College, while our student body is as a whole only one-third the size of theirs. Our entrance class is all the more remarkable because three of our best preparatory schools had an off year and passed a very small per cent of their High School Final classes. For the whole Province less than 50% of the candidates passed. Forty-eight, or nearly 25% of the students are women. This is a most significant fact when one considers that only a few years ago social customs of Burma denied women the privilege of obtaining education. One important factor in bringing about this large enrolment is undoubtedly the generous reform scheme for the government of Burma which holds out prospects for a larger participation on the

part of the people in the government of their country and is an incentive to secure a college education.

Burma, at first declared unfit for the Montagu-Chelmsford reforms, has now received the largest amount of self-government of any province in India. There is no doubt but that Burma is the best prepared of all the provinces for democracy. Judson College is bound to play a larger part in the working out of these reforms."

Foreign Missionary Record

SAILED

From New York City, October 10, on the *City of Lucknow*, Mr. and Mrs. L. E. Martin for South India.

From Vancouver, October 19, on the *Empress of Canada*, Miss Mildred Mosier and Mrs. A. J. Weeks for Burma and Mrs. G. E. Whitman for South China.

From New York City, October 19, on the *Ansonia*, Dr. Anna B. Gray and Miss Alta Ragon for Burma. From Boston on the same steamer October 20, Miss Annie Prince for Burma.

ARRIVED

Rev. and Mrs. W. E. Rodgers and child from Ntondo, Belgian Congo, in New York City, October 15, 1922.

Rev. and Mrs. J. E. Geil from Banza Manteke, Belgian Congo, in New York City, October 22, 1922.

FROM THE HOME LAND

HOME MISSION WORK IN MONTANA

The versatility of the Home Mission enterprise in the Northwest is revealed in the following program of service rendered in whole or in part by the Home Mission Society in Montana during the last Convention year:

1. Two colporters served during the entire year and a third for three months. Their work does not now include the selling of religious literature. Their whole time is devoted to personal evangelism, house to house visitation coupled with teaching and preaching.

2. Three district missionaries have covered immense areas of newly settled agricultural country. They conduct regular preaching services in widely scattered homes and schoolhouses. They report many conversions and baptisms. Most of this work is from 50 to 100 miles from the nearest railway points. They are as truly laying the foundations of Christian civilization as did our forefathers in the Mississippi Valley 75 years ago.

3. A superintendent of evangelism gave the full year to institutes and conferences for planning aggressive soul-winning campaigns. He also conducted many series of meetings. In one of these a new church with 50 charter members was organized.

4. For the first time in many years the Society made no loan or gift for edifice purposes but has carried a number of our weaker churches through their period of restricted ability.

5. Fourteen missionary pastors have been employed throughout the year. One of these, a Negro pastor, led his people in building the only new edifice erected during the year. Another of these pastors is in charge of the only organized work for Chinese in the state.

6. The Society cooperated in the support of a superintendent of missions who has also been secretary of the Home Missions Council of Montana whereby Baptists have been enabled to do a unique bit of service in promoting interdenominational understanding and good will.

7. While the work among the Crow Indians is carried on wholly apart from support given by the Convention, yet the Indian work is rich in by-products for the Convention. At least four churches are now organized where the membership is either entirely or in part composed of white people. For the first time Crow Children this year attend public schools on equal terms with others. This is another step in bringing the Crow work into fuller fellowship with the great denomination whose Home Mission Society has fostered it.—*G. Clifford Cress.*

A HOME MISSION HINDU

Rev. L. A. Core, missionary in Bareilly, India, under the Methodist Board, took occasion recently to write to the Home Mission Society concerning Rev. and Mrs. Theodore Fieldbrave, our Hindu missionaries in southwestern California. From the S.S. *Nankin* this friendly message was sent:

"I hope you will not take it amiss that I a perfect stranger drop you a line or two regarding two people to whom you have entrusted a very responsible work. They are Rev. Theodore and Mrs. Fieldbrave, who are I believe the superintendents of your work among Punjabis and others on the Pacific coast. I am a missionary in India, having been there for 33 years, and am now returning after a short furlough.

"One of the first Indian ministers I met was Rev. Isaac Fieldbrave in Allahabad. I had previously purchased an Indian hymnal and had seen his name appended to a large majority of the hymns in the book and so was interested in meeting him. He was a preacher and a translator of note. Then among the first ministers I met in the Methodist Church of which I am a missionary was the grandfather of your Mrs. Fieldbrave. Later I had the pleasure of marrying her father and mother. The father graduated from the school of which I was in charge and soon entered into government service, where he rose rapidly to a place of great responsibility, which post he still holds.

"Mrs. Fieldbrave attended our Methodist College in Lucknow and then became a teacher, leaving her position to get married. She stands high wherever known in India. I saw her in Los Angeles and was delighted with the way she is adapting herself to the ways of America. She is a very charming

woman. If I mistake not Mr. Fieldbrave is a very worthy son of a very worthy father. I think he inherits a great many of the qualities of the father, with some others that the father did not possess. I write this thinking that you may be glad to get these facts from one who has known the families for over thirty years and who can speak with full knowledge. I also wish to congratulate your church on these two young people, so splendid in themselves and in their ancestry. They will make good, and will I am sure have your confidence and hearty cooperation in their work. I had several conversations with him about his work and was glad to see his enthusiasm in it. Kindly excuse the liberty I have taken. I thought you might appreciate a few words about them."

"A Good Minister"

John Samuel Detweiler, who died at the home of his son, Rev. C. S. Detweiler, in Tarrytown, N. Y., October 10, still lives in the work of his four sons, and a daughter, Helen C. In Chicago, at the age of twenty, he met Dwight L. Moody, taught in a Sunday school that Moody had started, and like the great evangelist forsook a promising business career to engage in religious work exclusively. Through Moody he went into the Y. M. C. A. work, eventually becoming Association Secretary in Harrisburg, Pa., where he was led to enter Gettysburg College, from which he graduated in 1871. He then entered the seminary at the same place. As a Lutheran minister his most important charge was the Kountze Memorial Church, Omaha, Nebraska, which he served for twelve years. His missionary zeal gave the work in Omaha an impetus which still survives. Kountze Memorial Church is the largest Lutheran church in the United States today. Late in his ministerial career he found himself in substantial accord with the Baptist faith and practice and built up two strong Baptist churches in Kentucky. At the age of seventy he was obliged to withdraw from the active pastorate by reason of physical infirmities. The four sons are serving at widely separated points. John F. is dean of the Spanish-American Theological Seminary, Los Angeles, Calif.; Charles S. is Superintendent for Latin North America of The American Baptist Home Mission Society; Frederick G. is Professor of Sociology in Denison University; and James E. is Professor of Church History in the Presbyterian Theological Seminary at Osaka, Japan.

For printed material that will assist in the preparation of brief talks or addresses to be given at Christmas church services or Sunday school exercises send to the General Board of Promotion for the leaflets entitled, "Schools for Negro Youth in the Southland," "Our Northern Negro," "Olivet, A Christian Center." For information concerning the packing of boxes or barrels for Negro schools ask for leaflet, "The White Cross Overland Division."



WORLD WIDE GUILD



CONDUCTED BY ALMA J. NOBLE, 218 LANCASTER AVE., BUFFALO, N. Y.

"Christmas comes but once a year
But when it comes it brings good cheer."

It is bound to bring good cheer to every Guild girl, I am sure, but I am hoping it will also bring cheer to the heart of the Master as He sees your increasing responsiveness to the work of His Kingdom. In a recent meeting I heard Miss MacVeigh, our Acting Foreign Secretary, quote these words, "There is no substitute for self." I am passing them on to you at this Christmas season when we are thinking of that "Unspeakable Gift" which God gave us centuries ago. There was no substitute for self, so Jesus came to show us the Father. How about us? Who is going to reveal the Saviour to the world? There is no substitute for yourself!

I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead;
I gave, I gave My life for thee,
What hast thou giv'n for Me?

And I have brought to thee,
Down from my home above,
Salvation full and free,
My pardon and my love;
I bring, I bring rich gifts to thee
What hast thou brought to Me?

CONNECTICUT'S SECOND HOUSE PARTY

Wangum Lodge, just outside of Hartford, was as charming and delightful as last year, and the 100 W. W. G. girls who spent the week end there October 6-8 were a happy group. There was one advantage in having rainy days—the two great fireplaces in the huge living-room were a source of joy as well as warmth. Miss Collins, who had charge of the house, served unusually dainty and appetizing meals; Miss Edythe Braddock, Guild Secretary for Hartford Association, was untiring in her attention to all business details, and last, but by no means least, our devoted State Secretary, Miss Edith Wing of New Haven, had planned an inspiring program which was carried out to the last detail. The two missionary guests were Miss Albertine Bischoff of Brooklyn, who brought with her Mrs. SeSe, a member of the Spanish-speaking Guild in Brooklyn, and Miss Jennie Crawford of West China. It was not only a pleasure to hear and know these missionaries, but we gained much information from their talks. Connecticut girls have a rare song leader in Miss Irene LaDow of Waterbury, who not only leads the group singing but also sings solos. We shall never forget the singing

of "Send the Light" by all the girls at the Sunday morning consecration service. The Junior Guild from the First Church, New Haven, gave "The Two Masters" Saturday night most impressively. The Song Contest prize went to the South Church, Hartford, and the prize for mileage to Mystic, their 10 delegates covering over 600 miles. Both prizes were books for their Reading Contest. At four o'clock Saturday afternoon we began to play and transferred the dining-room into a baseball diamond and had a glorious game of missionary baseball which nearly convulsed us with laughter. Our honor guests were Miss Mary Howard and Mrs. Thayer of Hartford. Of course there was a banquet with toasts on Guild Ideals, and the closing consecration service Sunday morning was led by Miss Alma J. Noble. There was an earnest spirit of devotion and a serious purpose throughout the entire time and plans are already under way for next year. It was through the courtesy of the Y. W. C. A. that we were invited to meet at Wangum Lodge, their Summer Vacation Home.

ILLINOIS HAS THREE STATE RALLIES

Illinois has a wide awake Secretary in Miss Besse Stickney, and Central District has an equally live Guild Secretary in Miss Florence Kennedy. They both live in Chicago and are a great team, one proof of which was their ingenious plan to have a week of W. W. G. Rallies. The first was held at Decatur, October 14-15, for the benefit of Southern Illinois girls, and it was a fine beginning. It was my privilege to be there and my first introduction to the girls of that District. Their hospitality was most gracious and generous and never have I seen lovelier decorations for a banquet. Place cards, menu cards, program and all done by hand, with vases of real roses, the white rose of the Guild on all the tables and a beautiful corsage for their "Alma Mater."

Miss Luella Adams of Rankin Christian Centre, Pittsburgh, one of four missionaries supported by Illinois girls, was the only missionary, but won the hearts of the girls. The Springfield girls gave "The Two Masters," and a group from Carbon-dale under the direction of Miss Nita Ford sang the prize song of two years ago, "A Little White Rose," illustrated by girls in costume holding ordinary flashlights transformed into white paper roses. When the proper time came for the lights to be turned on, the effect of these illuminated roses was lovely. One delightful feature of Saturday afternoon was an auto ride

from 5 to 6 o'clock. The pastor, Dr. Marsh, insisted that I take the service Sunday morning and Miss Adams, Sunday evening. I had the consecration service Sunday afternoon which was followed by communion. This first Rally was a pronounced success.

The following morning we left for Centralia for the second Rally, which was held in connection with the State Convention. This was not so representative, as it came in the middle of the week, and school girls, teachers and business women found it difficult to leave. However, Tuesday afternoon we had an interesting conference on methods, and shared the banquet with the women in the evening.

The third and last was held at Hyde Park Church, Chicago, Saturday and Sunday, October 21-22. I was unable to stay over for this, but it proved to be Chicago's best. Miss Moulton, president of the City Union, proved her efficiency, the attendance was large, enthusiasm ran high and the winter will show the results. The speakers at this Rally were Miss Luella Adams, Miss Hyndman of Aiken Institute, Dr. Farber of India, and Mrs. Clara Pinkham of the Training School, who had the consecration service Sunday afternoon.

It was a rare privilege for the girls to hear Dr. Gilkey in his morning service, and still more helpful in the afternoon when he had a special communion service for them. Miss Stickney and Miss Kennedy took the whole week off from their regular business and worked devotedly to make these three Rallies a huge success. Illinois has a Secretary in each Association and they were all in one of the Rallies. They voted to set a combination financial goal for the W. W. G. of the state this year—\$5,000—which will include their regular pledges to the New World Movement plus the amount they contribute to the Continuation Campaign. Illinois is on the map! Watch her grow!

*Faithfully Yours,
Alma J. Noble*

Merry Christmas!

Happy, proud and timid I am coming to you as your new Field Secretary. For who wouldn't be very happy and proud to be chosen Big Sister of the World Wide Guild, and who wouldn't be very timid to be asked to follow in Helen Crissman's footsteps. The truth is it frightens me a great deal more than I am going to admit to you. We miss Mrs. Thompson tremendously already, but we forget it in being so happy with her. I can never fill her place, no one could, but I am going to try my best to carry on the wonderful work she started and established. And I am asking your same ready helpfulness and earnest prayers that we may "carry on"

together. Already I have had several cordial "welcome letters" from you and they made me feel all warm inside and immediately your very own.

As I have been reading over the W. W. G. page in many past copies of MISSIONS, I have been impressed with the wonderful history we as a World Wide Guild have had and how we have truly proved ourselves Worth While Girls. And I, too, am impressed with the bigness of the task and the glory of the opportunity which still lies before us as Guild girls, to help answer that first prayer of our hearts, "Thy Kingdom come, Thy will be done!" I am so eager and happy to join you in your part of this task.

A very Merry Christmas to you, everyone, and may the real Christmas spirit abide in your hearts these days.

O holy child of Bethlehem,
Descend to us we pray;
Cast out our sin, and enter in—
Be born in us today.

Helen E. Hobart.

From My Mail Bag

GOOD NEWS FROM FAIRBURY, ILLINOIS

My dear Miss Noble:

Chapter 2812 has been interested in the many reports of W. W. G.'s in MISSIONS each month and we thought you might like to know what we have been doing. We have a membership of twenty. We hold

our meetings on Saturdays at the home of the members. Our programs are taken from MISSIONS, the Guild having subscribed for two copies this year.

Each member of the Guild pledges any amount she feels she can pay each month and in this way we know how much we shall have to use. During the past year we sent \$5.00 worth of White Cross supplies and Christmas gifts to Dr. Everham and her nurses in China; \$25 worth of Christmas presents to supply each member of the Kindergarten Department of Aiken Institute; Chicago was a personally directed Christmas gift; \$35 to China for the support of a Chinese girl in school; \$55 to Dr. Everham for the support of a native Bible woman; \$10 as a pledge of 50 cents per member to the Continuation Campaign, and we have purchased \$4.52 of White Cross supplies for layettes which we are working on now, and we are now making our plans for a worth-while Christmas.

Very sincerely yours,

ROSE WILLIAMS, Sec'y.

A STATE SECRETARY AT WORK

My dear Miss Noble:

Have I written you anything about my latest "stunt"? I think not, so I must proceed to tell it. Have been teaching English to the Mexican women this summer. There are only two women at the railroad house just now: one of them has the dearest little boy about three years old. He has two of the most enchanting

dimples that make you want to love him to pieces. His mother's name is Lucy Mondoya and she is my star pupil. She reads and writes Spanish and has studied so diligently that I think she has made fine progress with her English, even with my awkward methods of teaching.

The other woman has two small children. She cannot read or write Spanish and is more timid, so has not made as good progress as Lucy. She is always so gentle and sweet, however, that I cannot help liking her. I have just finished making Lucy an unbleached muslin dress like one that I have. It is almost pitiful to see how pleased and grateful she is for every little kindness that is shown her. Well, I'm making a long story of this and there is really not much to tell, except that I have discovered it is fun to do a wee bit of real missionary work.

No doubt you have wondered how the Ottawa Assembly succeeded. I am happy to tell you that it was the best Assembly that Kansas has ever held. The attendance was very good with a total of 538. There were 53 W. W. G. girls in camp. Miss Alice Thayer had an average attendance of 50 in her Foreign Mission Class, and Miss Clyde has about 25 in her Home Mission Class. It was a great success and the results will be seen in the winter's work.

Yours,

OLIVE RUSSELL, Derby, Kansas.

Here are three of the Kansas Chapters that helped make the Assembly.



SALINA, KANSAS, W. W. G.'S. THREE CHAPTERS WITH ENROLLMENT OF APPROXIMATELY 95



"THE OLD PEABODY PEW." GIVEN BY THE W. W. G. CHAPTER OF MYSTIC, CONN.

"THE OLD PEABODY PEW"

The World Wide Guild of Mystic, Conn. has found "The Old Peabody Pew" (Kate Douglas Wiggin) a most profitable and delightful entertainment for an evening. It is in the February, 1917, "Ladies' Home Journal," dramatized by the author herself, requires no loyalty, and can be given anywhere, although it has more atmosphere in an old New England church. It does not require special costuming, but the Mystic girls wore old-fashioned things and everyone liked the effect. The church choir introduced a desirable musical feature by coming in costumed for a rehearsal, between the acts of the playlet. So much is included in the prolog readings that the spoken parts are easy to learn and few rehearsals are necessary.

The above picture is charming and though they do not look it they really are W. W. G. girls.

A LETTER FROM TAUNGGYI

Dear Miss Noble:

I was very glad to get your letter last January and the girls of our Chapter in Mandalay have been eagerly looking for-

ward to the coming of the banner and pin. But they have not yet arrived. I have wondered if they were lost in the mail or whether they might have been overlooked and never actually sent.

I have been transferred to Taunggyi to superintend the girls in the school. The work among the girls here is very new and few are Christians as yet, but I am trying to do all I can to interest them in the W. W. G. and hope before long to organize a Chapter here. Sincerely yours,

EMILIE G. LAWRENCE.

Colegios Internacionales, Cristo,
October 1.

My dear Miss Noble:

I am sending you a letter from the Secretary of our Society "Las Esforzadoras," asking that the society become a Chapter of the World Wide Guild. The girls seem to be very much interested in the idea and have begun to work earnestly. There are about thirty in the society, all of high school age.

A week ago Sunday, we had a missionary meeting and the program was the first one suggested in one of your booklets on India. The program proved very inter-

esting, and the girls are looking forward to the next Guild meeting.

We plan to take a collection at each meeting, and the money is to go to one of our needy mission churches here in Cuba. The pastor of the church is a former student of our Colegios, and many of the girls know him and thus have a personal interest in this part of the work. Our first collection was about two dollars, and while that is not a great deal, it is a good start I think. We are choosing some mission books in Spanish, so that we can enter the contest. Yours in His work,

KATHLEEN A. ROUNDS.

READING CONTEST REPORT FROM
DALTON, PA.

My dear Miss Noble:

The beautiful picture, Hofmann's "Head of Christ," came some months ago and you must think we are very ungrateful not to have acknowledged it sooner. We had a little ceremony and hung the picture in the Sunday School room right where everyone can see it. The grown-ups seemed as pleased as the youngsters. The last time I wrote you our Guild was on the verge of collapse as we had lost three mem-

bers very close together and seemed to be too few in numbers to go on. However, we talked it over once more and decided to invite High School girls to join. We are all delighted with the picture and are working for the next one.

Very sincerely yours,
NETA J. JOHNSON.

A GUESSING GAME FROM EAST MOLINE, ILLINOIS

At our W. W. G. meeting last night, our hostess, Mrs. Jean Ramsdell, who is also our president, arranged the following contest using names of missionaries and mission stations. We think it fine, so want to pass it on.

1. What we do to flies and an exclamation of pain.

2. An adverb and a kind of meat.
3. Found on a beach, a vowel and a path.
4. What a bear says and what a small boy would say if he met a bear.
5. An animal and one who rides.
6. A spring month and an insect.
7. A vehicle used in moving and among baby's first words.
8. A vacation home.
9. Part of a meadow.
10. A form of the verb "write" and sixty minutes.

The answers were written on slips of paper and pinned about the room and we were to place them where we thought they belonged.

A World Wide Guild Girl,



GOD'S LOVE GIFT

"Love came down at Christmas,
Love all lovely, love divine;
Love was born at Christmas,
Stars and angels gave the sign."

6,000 FEET ABOVE THE SEA AT THE FOOT OF THE MOUNTAIN

As I write this I am looking out of my window in Colorado Springs, at Pike's Peak standing out above the other peaks in the clear, mellow light of a perfect autumn day. I have been to South Dakota and Nebraska State Conventions and am now in the midst of the Colorado Convention. This is all new to me and I have made several observations, some of which I will pass on to you.

Colorado Springs is high above the sea level. If it were put up on the top of a mountain rising 6,035 feet up from the seashore it would be quite a feat to make. But I got here by such gradual climbing that it is hard to believe I am so high up in the air. Especially when I look at Pike's Peak which is 14,110 feet above sea level or 8,075 feet higher than I am now. It seems as if we had reached a very high mark in our C. W. C. with 1,100 Crusader Companies and 500 Herald Bands and 700 Jewel Bands since the day when we started five years ago when there were almost no Mission Bands for Junior Children and only a few Baby Bands. It has been great to meet the Leaders out here and talk over our work together. And I have met with two Crusader Companies and that was better still. We had so much to talk about because we knew the same people, all the Missionaries in our recent study books, and they all had had their Foot of Dimes and filled them and one Company is still

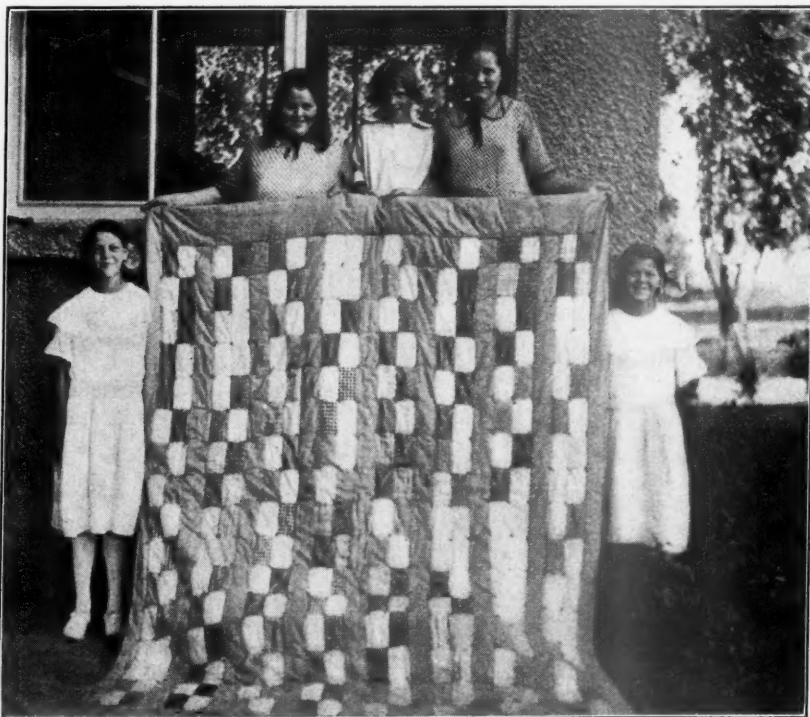
using them. And I know all of these girls in the Brookings picture and I found we all had our favorite kind of hand-work. What a long way we have gone in five years when we in Buffalo, N. Y. and we in South Dakota, Nebraska and Colorado are working so close together and have the very same interests. But we are only part way

"there" after all. For in all these states I have heard people say, "We have never had the Crusaders nor the Heralds in our church and our children would like it as much as any. I think I will see that they have it." And that could be said truly in every one of our states. It does us good to look back over the way we have come, but oh, the inspiration of the look ahead and above! We shall reach the top of Pike's Peak some day when all our boys and girls have had the blessed privileges of the Children's World Crusade.

GOOD BEGINNERS

If a bad beginning makes a good ending, what will good Beginners make? If you give it up, I'll tell you. They make the most fascinating Christmas box you can think of for Miss Buzzell in Japan. They live in Waterbury, Conn., and this is what they sent: 3 baby blankets, paper dolls, 144 colored crayons, 12 balls of colored worsted, flower seeds and post cards. One of the boys has been interested in the "Book of Remembrance," (I call him a very good Beginner) and the Missionaries birthdays. In August, Miss Annie Buzzell had a birthday and John has been quite anxious to have the things go to her. Of course, they went. Isn't it a safe guarantee for our work in the future to have such beginnings.

REMEMBER THAT A LOVELY CHRISTMAS PRESENT FOR JESUS WILL BE A NEW CONTAINER FILLED BEFORE CHRISTMAS MORNING.



C. W. C. COMPANY OF BROOKINGS, SOUTH DAKOTA. QUILT THEY MADE FOR THE KODIAK ORPHANAGE, ALASKA. LEFT TO RIGHT—EILEEN BOSLER, VIOLA MARTINSON, HELEN JACOBSON, THELMA MARTINSON, IRENE BOSLER

SEEN ON DOLLAR HILL

Last summer Dr. Franklin, a Secretary of our American Baptist Foreign Mission Society, was in Europe and one day he visited our orphanage near Prague in Czechoslovakia.

There are 16 children there, many of whom would have died if they had not been rescued by our good missionary, Mrs. Kolator. They were wearing the skirts, shirts and shoes that we sent over in the Ship of Fellowship. They were sleeping in the beds and under the quilts that we sent. And they were happy and ran up to Dr. Franklin to show him how proud they were of their American clothes. We are going to "Rush a Ship to Russia," and I hope our Crusaders will have as large a part in this as we had in the first one.

SUCCESSFUL PUZZLERS

The answers to the rebus given in October MISSIONS are: First, "Hampton Institute"; Second, "Olivet House." Those who successfully solved them are:

Karl Slater, Schenectady, N. Y.; Mary Irene Bush, Northfork, W. Va.; Adella Fanton, Columbus, Ohio; Helen Goodwin, Northwood, N. H.; Alma I. Davis, West Chester, Pa.; Florence Aldrich, Adams Center, N. Y.; Elizabeth Edge, Wilmington, Del.

The following who successfully solved the September puzzles sent their names in

too late for the November issue: Addie Helfiger, Mansfield, Pa.; Elizabeth Osmond, Frances Sanford, West Hartford, Conn.; Treva Cone, Buffalo; Helen Goodwin, Northwood, N. H.; Florence Aldrich, Adams Center, N. Y.; Dorothy Craft, Galveston, Ind.; Kathryn Wescott, Haddonfield, N. J.; Edith Margaret Longsdorf, Newton Center, Mass.; Marjorie Davis, Adams Center, N. Y.; Emma Lee Baldwin, Oregon City, Ore.; Maxine Purdy, Cleveland, Kans.; Ernestine A. Oakes, Buffalo; Vivian Braisted, Red Bank, N. J.; Ruth Wood, Des Moines, Iowa; Elizabeth Titus, Brooklyn; Betty White, Edith Lefferts, Mary Waterman, Robina Bechtel, Alice Yerkes, Philadelphia.

WORK FOR THE PUZZLERS

Give in one sentence some information about the person or thing mentioned in the list below; send it to Miss Mary L. Noble, 218 Lancaster Ave., Buffalo, N. Y. and watch MISSIONS for February and March for the results of this trial.

Kodiak.
Miss Elizabeth Vickland.
"Everyland."
C. W. C.
Adoniram Judson.
The Crusade Up Dollar Hill
Idols
"Missions."
Mr. Friend O' Man.

Christian Center.
The Magic Box.
Booker T. Washington.

SWEET DREAMS, CHILDREN!

Under the blue and white quilt which the Brookings Crusaders made for the Kodiak Orphanage, some little boy or girl will be warm and happy this winter. Obviously warm, because it is a good thick quilt, and happy because on the white blocks the girls wrote their own names and then worked them in cotton. I am sure the child in his sleep will see these five girls and the other ten, who are not in the picture, cutting up not only quilt blocks but all kinds of didoes for his benefit.

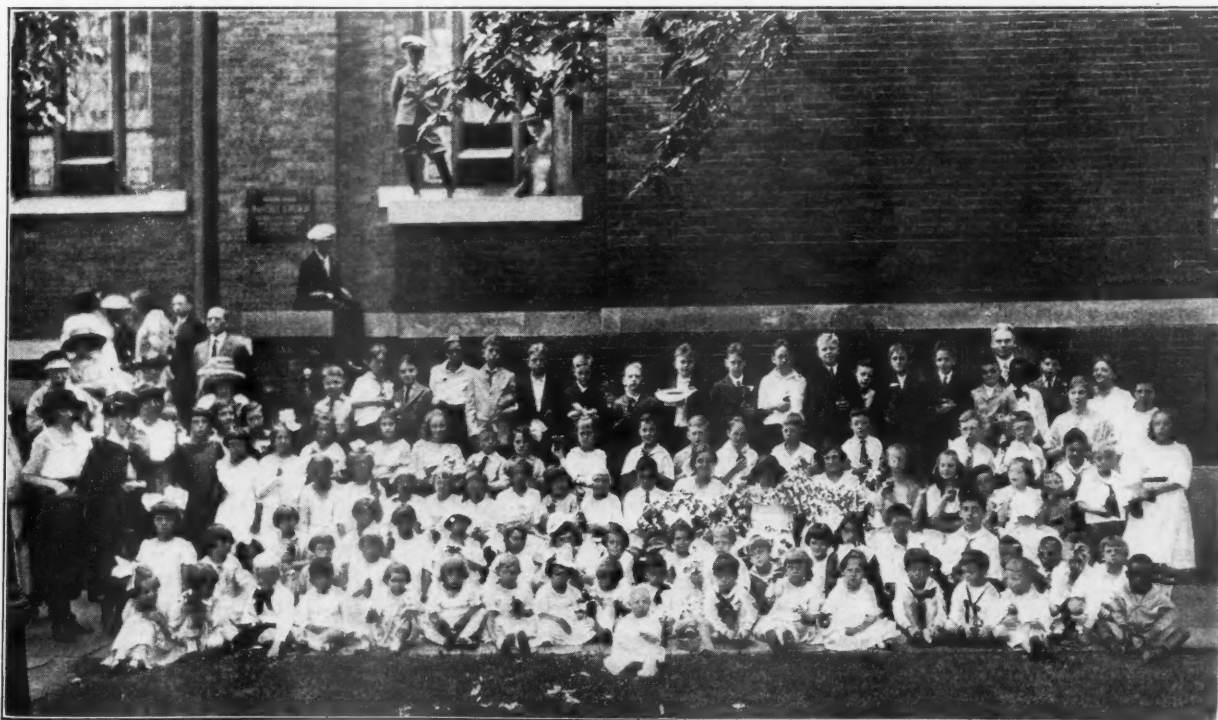
See the longer notice about this quilt, given, on page 695.

Mary L. Noble

218 Lancaster St., Buffalo, N. Y.

NEW ENGLAND DISTRICT BULLETIN

There are in Boston Stereopticon Lectures for missionary meetings. Four of these are especially for children. Have any C. W. C. Companies taken advantage of these? Catalogs and full particulars at the Stereopticon Depository, General Board of Promotion, 700 Ford Building, Boston, Mass.



CHILDREN'S WORLD CRUSADE, ROGERS PARK CHURCH, CHICAGO

Isn't it inspiring to see so many members of the C. W. C. in one church! From the babies in the Jewel Band and the Her-alds up to the biggest and finest Crusader, they all had a part in making their Love Chain which is garlanded across the center of the picture. Their love and their gifts grew with each link and their achievement of \$85 speaks eloquently of their interest and self-denial.

Department of Missionary Education

Conducted by Secretary William A. Hill

An Ideal City Missionary Union

The Woman's Baptist Mission Union of Chicago is an organization admirably adapted to carry on the work in these days of widening interests in missions. They hold eight meetings each year, one of which is the Woman's Session in Chicago Association, covering an hour and a half one afternoon. One unbreakable rule of the President, Mrs. R. P. Fales, is to start absolutely on the dot of 11 o'clock and close as promptly at 3:15 P. M. She keeps all speakers strictly to time and is absolutely fair to all.

They have 68 Circles in membership and one quite happy feature is the Roll Call, held just before luncheon, when the women present stand up when their church is called for, and are counted; this being recorded on a blackboard placed on the platform. This leads to a very wholesome rivalry among the churches, and sometimes as high as 40 members from a church respond. Very frequently between 25 and 30 come in a delegation. It is the custom in most of the Circles represented in the Union to have one woman boost for the Union meetings; she gives information about how to get there, and also gathers her crowd around her and pilots them to the meetings.

The attendance is very large, usually from 400 to 500. On one occasion when Mrs. MacLeish was the speaker and guest of honor, over 700 attended. On two different occasions, once when the foreign guests of the Woman's Jubilee were present and once when Mrs. Montgomery was the speaker, over 1,000 were present.

One of the important features of the organization is the number of committees which function through it, and the possibility for conferences along special lines. Mrs. C. W. Peterson, Secretary of Missionary Education for the State, heads the Committee of Missionary Education for the Union, which arranges each year for the study books to be taught.

The poster opposite shows the way they interest.

MISSIONARY CONFERENCE IN WYOMING

Four members of the Pacific Coast team holding Promotional Conferences had breakfast on October sixth at the new home of Rev. and Mrs. C. M. Thompson (nee Helen Crissman), in Casper, Wyoming. Casper is a live city, developing rapidly because of the oil interests in that region. The growing Baptist Church, taking a long look into the future, has built an immense foundation and basement in which it is worshipping at present and later will erect a commodious building.

It is also establishing missions in other sections of the city. Mr. Thompson serves the state as volunteer Secretary of Missionary Education for men's work, and Mrs. Thompson will carry the same line of work with the women. Seven Church Schools of Missions were projected at the Conference held in Casper.

MISSIONARY READING

A lady from Massachusetts wrote the Department of Missionary Education as follows: "After attending the Training Conference held in Worcester a little over two weeks ago, I determined to try getting our young people interested in reading missionary books, with the result that after reading 'Uganda's White Man of Work' and 'The Moffatts,' they were fascinated with them and are calling for more. Please send me a copy of the list

of Model Missionary Libraries spoken of at the meeting."

It would be an excellent thing if every Young People's Society would purchase or get some interested individual to purchase the Young People's Missionary Bookshelf. They could appoint a book secretary and establish a round-robin reading of these books, having books returned to the secretary who should keep all records and make reports to the Reading Contest secretary.

MISSIONARY INSTITUTE

The Woman's Missionary Society of the Buffalo Baptist Association recently closed a most inspiring and profitable Missionary Institute. There were 335 delegates registered from 75 different churches. From opening to close intense interest was manifested. Mrs. Montgomery presented the foreign study book, "Building with India," and Dr. C. A. Brooks gave three lessons from "The Trend of the Races," and three from "Through the Second Gate," one of Dr. Brooks' recent books. Thursday evening there was a mass meeting of men and women in which Mrs. Montgomery and Dr.

Help For Your Woman's Society

A Model School of Missions

will be held

When: Tuesday, October Third, at 10:30 a. m.

Where: Central Eleanor Club Assembly Hall,
18th Floor, 17 North State Street.

Text Books: "The Trend of the Races"
"In the Vanguard of a Race"
"The Jewel Box"

Faculty: MRS. J. J. ROSS
MRS. MILTON S. LAMOREAUX
MRS. E. S. OSGOOD

No Registration Fee Collection Will Be Taken

Under the Auspices of the
WOMAN'S BAPTIST MISSION UNION of CHICAGO

If You are Interested, Come. If You are not Interested,
Come and become Interested

Brooks brought thrilling messages to a large and appreciative audience. The morning devotions led by Mrs. Kime were a spiritual uplift, as were the conferences conducted by Mrs. Coxhead, Misses Alma and Mary Noble and Miss Cora Estabrook.

The Literature Department had an attractive display, and the receipts of \$165 proved the worth of our literature and the faithfulness of Mrs. Mary Porter, our efficient secretary. At the close of the Institute the workers met in a conference with Rev. R. B. Longwell, Mrs. Nathan Wood, and others of the General Board. We feel sure an increased love for missions will be the result of the Institute.

"SUGGESTIONS FOR MEETINGS ON THE NEGROES"

There are a few booklets with the title given above which will help to refresh the memory of our Leaders on some of the Uncle Remus stories—Plantation Riddles (one of which is "Two lookers, two bookers, four standers and one hang-downer." Answer: A cow). Short biographies, and Spirituals. They are 25 cents per copy and may be had as long as they last by sending to me.

SLIDE LECTURES ON STUDY THEMES

A new stereopticon lecture on the Negro has been prepared, and is entitled "Children of a Later Exodus." It deals with the problem of changes created by the Negro exodus into the North, the work being done to meet the need, and the work of the Baptist schools and colleges for Negroes.

Another lecture entitled "Building with India" covers the whole range of our work in India and will be found of special value for Baptist churches holding Church Schools of Missions. The two above mentioned lectures would be suitable for use in a closing service of the Church School of Missions.

In addition, there are four other slide lectures on India, three on Assam, two on Bengal-Orissa, and nine on Burma. These lectures are listed in the Stereopticon Lecture Catalog. The Department of Missionary Education heartily commends their use. Write Harry S. Myers, 276 Fifth Avenue, New York City, for special information.

MAPS FOR STUDY CLASSES

Three excellent paper maps are available for study classes using this year's themes. One which will be valuable for use with the Home Mission books of this year, shows the location of the various Negro schools maintained or assisted by Baptist Home Mission Boards; the price is 50 cents. For classes on India there is one showing Baptist Mission Stations; price 35 cents; another showing American and Canadian Protestant Stations; price 60 cents. All of these can be secured at the various Literature Bureaus.

PICTURE SETS

There have never been such beautiful pictures illustrative of the study themes as are available this year. In addition to Negro Primary Picture Stories and India Primary Picture Stories for the children (price 50 cents per set), there is a set of six called "India in Picture and Story," which may be used effectively in adult and young people's classes. These sell for 60 cents per set and include such subjects as "The Land of Beauty and Misery," which shows the Taj Mahal; "Commending the Gospel," showing a missionary teaching scientific farming; "Womanhood" and "The Moment of Opportunity," and others.

NEGRO SPIRITUALS

If you wish to add an attractive feature to your study classes and program meetings on the American Negro, send for "Negro Spirituals," a leaflet giving the words and music of ten melodies; a bargain at five cents.

STUDY BOOK PROGRAMS AND PACKETS

The insistent call for programs led the Department of Missionary Education to prepare a series on each of the Adult Study Books for this year. These use passages in the text-books as a background and suggest supplementary material in the form of leaflets which tell about our own denominational work. These leaflets are put into Home and Foreign packets which sell for 35 cents each. The lists are as follows:

LEAFLETS INCLUDED IN PACKETS FOR NEGRO PROGRAMS

Schools for Negro Youth in the Southland; Joanna P. Moore; Fireside School Manual; Julia of Mather; Africa in Spelman and Spelman in Africa; Two Who Serve Their Race; Our Northern Negro; Olivet—A Negro Center; Po' Lil' Brack Sheep; Negro Spirituals.

LEAFLETS INCLUDED IN THE PACKETS FOR INDIA PROGRAMS

Bridal Pictures; The Story of Shanta; Dr. Ma Saw Sa; The Story of Nandamah; India, the Land of Contrasts; A Garo Schoolgirl; The Criminal Settlement at Kavali; Chundra Lela; Our Medical Work in South India; Report of American Baptist Telugu Mission; Kemendine Girls' High and Normal School; Crops and Christians.

A New Pageant on India

For the closing night of a Church School of Missions using the books on India, we suggest the new pageant by Anita B. Ferris entitled "Followers of the Star"; price 35 cents. It will require one and one-half hours to render the four episodes. The outline is as follows:

PART I: PROPHECY

Prolog: The Angel of the Church of India
Episode I: The Star in the East (Legend of the Wise Men)
Interlude: The Message of the Star (Carey's first convert)

PART II: FULFILMENT

Episode I: The Sign of the Star (Evangelistic work)
Episode II: The Star in the Village Night (Educational work)
Episode III: Starlight (Medical work)
Episode IV: The Dawn (Industrial work)

PART III: PROMISE

Epilog: Star Men (India's Christian Leaders)

Two of the episodes are written for girls and women only. The "Star in the Village Night" will be appropriate for a group of young girls; "Starlight" for a group of mature young women or a combination of older and younger women. Two episodes are written for men. Study classes which cannot give the entire pageant will enjoy rendering the individual episodes at the close of their study of India.

Those who interested in the study of pageantry and educational methods in its production will find help in the Introduction to Dramatic Sketches of Mission Fields, by Helen L. Willcox (price 15 cents), and "Following the Dramatic Instinct," by Anita B. Ferris (price 75 cents).

A. C. W. C. Paragraph

The Crusaders of Brookings, S. Dakota, were as busy as bees last winter and have much to show for their loyalty, faithfulness and industry. They meet every two weeks, and do handwork for one hour and study for the next hour. Each member takes a turn at presenting the substance of the chapter in the study book and every meeting closes with a prayer circle in which every member takes part. The quilt in the picture (which is given on page 692) attracted the interested attention of the delegates of the Northern Baptist Convention in Indianapolis in June. It is blue and white pieced blocks put together with white blocks, on which each girl has outlined her name in blue cotton. This will give the fortunate child in Kodiak Orphanage, to which it has been sent, a personal interest in the Crusaders, and no doubt the recipient will want to write a letter to these girls. The girls in the picture from left to right are Eileen Bosler, Viola Martinson, Helen Jacobson, Thelma Martinson and Irene Bosler. The Bosler girls are twins. The names on the quilt of other members are Susan Stedman, Gretta Lampson, Lois Vanatta, Edith Grisback and Margaret Harming. Possibly other Crusaders would like to make a similar comfort.

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON
27 Landscape Avenue, Yonkers, N. Y.

PLANS FOR PROGRESSIVE PEOPLE

THE ENTHRONEMENT OF THE RIGHTFUL KING

"Who was born on Christmas?" questioned a Sunday school teacher in a primary department. There was no difference of opinion. "Santa Claus," led one voice above the rest, and unanimously they chimed, "Santa Claus." That Sunday in her room the teacher read again the Christmas story. "Our Christmas celebrations have come to be as was that overcrowded inn," she said to herself. "There is no room for our King in them." . . . Being a person of convictions . . . at the meeting of officers and teachers, she proposed that they dispose the usurper and enthrone the Lord Christ, and that they practice the text they had preached, "It is more blessed to give than to receive."

The above quotation from an article in *The Missionary Review of the World* may be applied in a broader sense to all departments of church life, wherein, all too often, the tax of home and society festivities leaves little for a proper observance of the day in Sunday school, Young People's Society and Woman's Mission Circle. Recent numbers of MISSIONS have contained fresh, original plans for Christmas, sufficiently flexible to fit any department of church activity. In addition, we append below a few cullings from out Literature Department for the last-minute folks who are not yet prepared. The literature suggested is for Sunday school use.

"A Dramatic Pageant of the Birth of Christ" (10 cents).

"The Star of Hope"—Sunday school service published by the Department of Missionary Education (free).

"Children of the Christmas Spirit"—A children's entertainment for boys and girls between 8 and 13.

Round the Campfire

Here is brand new program of Mrs. Claire M. Berry's which, judging from previous experiences, will find warm welcome:

Poster: A silhouette of a crescent moon above a wigwam. At one side, a kettle suspended over a fire. A fine silhouette to copy can be found on the front cover of "Legends and Folklore of the Iroquois," (10 cents).

Invitation:

'Round the campfire, burning bright,
Friends will gather Friday night;
At the wigwam of . . . (name)
At the darkening hour of eight.
(Date here)

Scenic Preparation: Make a wigwam with a blanket draped over poles or wire, and have an imitation campfire within. With the exception of the leader, the participants should sit on the floor around the opening, using Campfire Girls' costumes, blankets, or brown cambric kimonos fringed at hem and sleeves and adorned with beads.

Devotional: Have some one in costume give Miss Crawford's version of the Twenty-third Psalm in the Indian Sign Language, the leader having explained who the author was. (See "The Heroine of Saddle Mountain," and "The Twenty-third Psalm," etc.; prices 10 and 25 cents, respectively). Sentence prayers when mention of each of our fields is made.

Program: The leader personifies some missionary or member of our Home Board who is visiting various missionary societies accompanied by Christian Indian women from various fields. She gives a brief sketch of our work, selecting a few telling statements from *The Survey*, pages 57, 58. She then says the work can be understood best by having representatives speak for themselves, whereupon she calls upon each Indian woman in turn, explaining the tribe and field represented.

1. Mary Big-Tree, a Seminole, who has graduated from Bacone College, class of 1921. She tells in the first person of the work at Bacone and shows pictures to illustrate. (See MISSIONS, January, 1922, page 30; "From Ocean to Ocean," pages 51, 52; "Baptist Work Among American Indians." (Prices 25 and 5 cents, respectively).

2. Katie Red-Feather, a converted Hopi, tells how the gospel came to Hopiland and of its effects. ("Sunlight Mission," free leaflet; "From Ocean to Ocean").

3. Mrs. Charlie Marvin, wife of the Sunday school superintendent among the Monos in Auberry, tells of the conversion of Captain Jack. ("Captain Jack of the Mono Indians"; 2 cents).

4. Alice Good-Horse, a Crow from Montana, brings messages from both Miss Sliter and Miss Hoover, and recounts some of the things being done for her people. ("From Ocean to Ocean," pages 50, 51. "Baptist Work Among American Indians.")

5. The missionary next says she is sorry that there is no representative from the Kodiak Orphanage and starts to tell a bit about the work there. (See "A Kodiak Kaleidoscope," (leaflet, price 3 cents). Noticing a member of the audience has raised her hand, the leader asks what she wishes to say, and the member states

that she has just received a letter from Miss Mattson, which, upon invitation, she proceeds to read. (This letter, which may be a combination of the letters of Misses Mattson and Hines in "From Ocean to Ocean," should be rewritten so as to appear personal).

After a suitable closing, a social hour may be conducted as follows: Place in envelopes a well-assorted variety of letters of the alphabet (anagrams, or letters cut from papers and magazines). Divide the audience into groups, give each group an envelope and see which group can spell out the most names of Indian tribes in a given time. During suitable refreshments, a person in costume may tell the story of Oniata. ("Legends and Folk Lore of the Iroquois," page 8).

The Elixir of Life

OR THE ESSENCE OF MISSIONS

BY MRS. MILTON FISH

CHARACTERS: Four young women made up to represent one very old woman, one middle-aged woman, one young woman and a twelve-year-old girl. (The four parts should be taken by one person, or by two people of the same type). One Maid. One baby.

Announce that twenty-four hours elapse between scenes.

SCENE I

Platform arranged as a living-room. Enter aged woman and sits by table.

"Today is my seventy-fifth birthday and I am an old, old woman without friends or dear ones; old because I have never had any interests outside of myself. I have led a gay and irresponsible life. My husband was always indulgent and I had no children to bother with, and as for the Church, I never gave either time, money or service to it. I always thought the biggest fools of all were the foreign missionaries. As I have never done anything for anyone, no one cares for me now in my old age. Mine has been a wasted life. Oh, that I might live it over again! I would never think of my own comfort first, but give my life wholly to the service of others."

(Maid knocks and enters, immediately hands a box and letter to the old lady.

She opens the letter and reads aloud):

"Dear Friend of my Childhood: It is years since I have seen you. You had not then found the secret of true living, and I am wondering if you are satisfied with your life. (I should say not). My son has made a wonderful discovery, called 'The Elixir of Life' or 'The Essence of Missions.' It is guaranteed to renew one's youth. This will give you opportunity to live again those wasted years. Each capsule will make you twenty-five years younger. May you enjoy this second chance. Your old friend, Jane."

(She opens box with trembling fingers).

"Wouldn't it be wonderful to be a vigorous woman again? I understand the Baptist Mission Circle is looking for a president. Perhaps I could serve them and so do something worth while. I'll certainly try it." (She reads) "Take one capsule before retiring. In the morning look in the glass and behold the transformation." (Exit, shaking with excitement and repeating over and over, "Will it work? Will it work?")

SCENE II

(Enter middle-aged woman).

"The rejuvenator worked all right. Just look at me! But oh dear, I was so humiliated this afternoon when I went to the Mission Circle. They needed a president all right, and I was just about to offer my services when the leader said 'We will now hear something about the Jubilee,' and I said right out, 'The only Jubilee I know anything about was Queen Victoria's, and I thought that was years and years ago.' Why couldn't I have kept still? Then she explained all about the forming of the Woman's Baptist Missionary Society, fifty years ago. When she finished, I knew I couldn't be the leader of these women. *I don't know anything about missions.* Something was said about a School of Missions. That must be meant for poor souls like me. I'll call the minister and ask him about it." (Goes to phone). "Red 35. Is this the Pastor? I heard you were to have a night school where one could learn all about the 'How and Why of Foreign Missions.' Oh, good! It is for every one! How splendid! Classes for every one from the nursery to the oldest man or woman. Thank you. I will surely come. Good-bye. There, I have promised, and yet I hate to show my ignorance before those men and women. I think I'll take another dose and join a younger class, and also that World Wide Guild. I would rather be really young. Besides, the minister is a bachelor." (Exit)

SCENE III

(Enter young woman).

"It certainly has wrought a miracle on me. Here I am young, and I hope attractive, but no wiser. Is there no short road to knowledge? I went to the World Wide Guild and again advertised my ignorance. They had a fine time, but the place for me is in that School of Missions. I wish it would start. But I would need to join the baby class. Then I'll have to take another capsule, and there might not be any I. What shall I do? I'll try half a dose. Then I'll join the Children's World Crusade. I surely will know as much as they do." (Takes a half dose. Exit).

SCENE IV

(Enter Child).

"Oh, I just feel like shouting and dancing and crying all together! Playing be-

cause I'm a child again, and crying because I made a fool of myself at that C. W. C. meeting. They were talking about a couple of people named Carey and Livingstone, and I had to up and ask 'Are they new people here?' and those children laughed. I never had such a good time as those children seemed to have, but I am not young enough. Yes, there is the School of Missions. I hate to go alone, and I don't know anyone my age. Oh, it is awful! I didn't get a good start in life. I am going to take the rest of this—I don't care what happens. I am going to START RIGHT."

(Rings bell. Maid enters).

"Ann, you know better than anyone what a selfish creature I am and how I want to make up for my wasted life, and you know about the Elixir. Because you are such a good Christian girl and go to all the missionary meetings and the School of Missions, I am going to trust myself in your hands. Yes, I am going to take almost all there is left, and you are going to start me right. Please, Ann, when you find a baby in my place tomorrow, take me—and enroll me at once as a Jewel. And then, Ann, don't let me miss a session in the School of Missions. Here goes the last of this and I must be started right." (Swallows capsules. Exit.)

SCENE V

(Enter maid and baby).

"Here is all there is left of my old mistress. She shall be raised as a little missionary. I'll take her right now to the Jewel lady and she can go in the baby class in the School of Missions, Sunday—Bless her." (Exit).

(This dramatic sketch is printed in leaflet form, and may be secured from the Literature Department, General Board of Promotion, 276 Fifth Avenue, New York, at three cents a copy.)

How One Live Circle Uses the Study Books

In The Baptist Church of the Redeemer, in Yonkers, there are seven lively circles carrying on the social service work of the Woman's Society. They meet monthly, and as they sew or do other assigned handwork, the study books are variously presented. Last winter, one woman in the church prepared herself on the first chapter of a given book and made the round of the circles on their several afternoons or evenings. This year the plan is to have a woman from each circle—preferably not the circle leader, who has her hands full—responsible for handling the study books, the plan looking toward free and unembarrassed discussion among the membership under the direction of one of their own women. This does not preclude the formation of any number of definite study classes, but it does spread the subject matter and inspiration of the books among a very large proportion of the women in the church.

What Missionaries Run Up Against

BY FRIDA G. WALL OF SUIFU

I wonder if the MISSIONS' reader can appreciate a new missionary's position, when he finds himself at the place of a Chinese wedding ceremony, and then first realizes that he is expected to perform the entire ceremony. Mr. X, a second-year language student at one of our stations in West China, was asked by his cook, as he (Mr. X) understood it, as an invited guest to the wedding and cheerfully accepted for himself and wife. This being the first Chinese wedding at which he had the honor to be guest, he read up and learned by heart some little polite speech to offer the newlyweds after the ceremony.

The time was set for Friday 5 p. m., and the place was Mr. X's own compound, as the groom had no home. Mr. and Mrs. X, returning from a trip to the city on Thursday evening, was therefore much surprised to find the bridal couple waiting for them.

As everything was ready Mr. X did not even find time to re-read his prepared congratulatory speech, but with his wife and small son entered the place of the ceremony.

The missionaries were shown the place of honor, opposite the bride and groom, and a rather embarrassing silence followed. After a few moments' painful waiting the children's nurse, an old woman, stepped up to Mr. X, and said: "Don't we better start by singing?" Yes, the hymn was started and Mr. X by this time was anxiously looking for the man who was to "tie the knot." The singing over, another silence, until again the old nurse-woman came to the front, giving Mr. X a knock, and saying, "Now pray."

Mr. X, never before being placed where he had to lead in prayer in the Chinese language without preparation, was quite taken off his feet and felt a little shaky, but there seemed nothing else to do, so he had to undertake it. But now the climax came. Mr. X realized at last that the groom in the first place must have meant the invitation to him as a performer of the ceremony. He gave a side glance at his wife and sighed. Not being an ordained man himself, the whole was new to him even if he had the full control of the language.

Just what form was used we do not know but once during the short ceremony the old nurse-woman again came forward. This time she gave the bride a push, saying, "Ngai, Ngai," (meaning, he says "love, love") while Mr. X's little boy calls out in clear English, "Mamma, what are we doing?"

At any rate the twain were pronounced "Man and wife," and the question is, should not Mr. X be given a few extra credits to his language examinations for such a brave undertaking.

(We should think the nurse-woman deserved the credit.)

Topics for Universal and United Prayer

SUNDAY, JANUARY 7

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES

"If thy presence go not with us, carry us not up hence." Ex. xxxiii. 15.
 "Arise, shine, for thy light is come." Isaiah lx. 1.
 "Ye have not chosen me, but I have chosen you, that ye may go and bring forth fruit, that whatsoever ye shall ask of the Father in my name, he may give it you." John xv. 16.
 "Behold I make all things new." Rev. xxi. 5.

MONDAY, JANUARY 8

THANKSGIVING AND CONFESSION

Scripture Readings—Psalm xl.; Matt. xvii. 1-21; II Cor. iv.
 Let Us Give Thanks—For another year of infinite patience and mercy of God.
 For every victory in our individual and national life of the Spirit of Christ.
 For the sense of failure revealing the greatness of our task; for the breakdown of worldly policies and the emptiness of earthly success, revealing our need of Christ and His sufficiency.
 For every adventure of faith through the overcoming of fear and doubt; and God's response to it.
 Let Us Confess—Our failure in past resolves; our lack of obedience; our denial of the spirit of fellowship; our feeble grasp of the range and glory of Christ's Kingdom on earth; the closed mind and the hard heart and the censorious temper.
 And Let Us Pray—For the spirit of utter sincerity the open mind to truth from whatever quarter; the ready heart to carry burdens in fellowship with Christ; the spirit of practical service and sacrificial sympathy; the willingness to learn from those to whom by temperament or conviction we are opposed.
 That being stripped of pride and searched in heart before the Cross, we may claim no standing but in His mercy and grace.

TUESDAY, JANUARY 9

THE CHURCH UNIVERSAL

Scripture Readings—Isaiah xlii. 1-12; Luke xxii. 17-30; I Cor. xiii.; Eph. iv. 1-16.
 Let Us Give Thanks—For all increase in charity, through a new sense of what lies behind our differences.
 For an awakening social conscience through the Church, and a braver claim to spiritual leadership.
 For a clearer vision of the things in which we can work together for the dominion of Christ.
 For all criticism through which we have come to see and confess our failure.
 Let Us Confess—Our frequent blindness to spiritual issues and temporal things; our resentment of rebuke; our bigotry and prejudice; our want of faith in new enterprises; our foolish fears of the truth; our failure to explore and employ the powers which are ours in Christ Jesus; our want of the marks of the Cross, reflecting the spirit of the Lord.
 And Let Us Pray—For a new and burning conviction of the world's need of Christ and of His glorious appearing; for a love that will win its way through all hindrances into the hearts of men; for a new fearlessness and hope; for a message without confusion and a heart without despair.
 That the desire for unity among the branches of one Church of Christ may be strengthened; that movements toward fuller unity may be guided by the Holy Spirit in all things; that a new confidence in the Evangel of Jesus Christ may pervade the whole fellowship of faith.

WEDNESDAY, JANUARY 10

NATIONS AND THEIR RULERS

Scripture Readings—Psalm xxxiii.; Psalm lxxii.; Zech. ii. 1-5; Eph. ii. 13-22.
 Let Us Thank God—For the deepening desire of peace; for the settlement of questions in the Far East which have long threatened the future; for efforts toward the restoration of Europe; for a closer international unity; the willingness to forget the past and to try new paths; for the quickened sense of responsibility among rulers in the maintenance of world peace.
 Let Us Confess—The defects of our patriotism; our false ideas of national greatness; our want of sympathy with the difficulties of other nations; the cruelty and inhumanity which have mingled with progress; our slow emancipation from the spirit of national selfishness our failure to abolish war.

And Let Us Pray—For all rulers, that they may be fitted for spiritual leadership; have a clear eye for moral issues in political questions, and courage, at all costs, to follow the light.
 For all nations, that the strong may increasingly respect the right of the weak.
 That the rising spirit of nationality throughout the world may be safely guided; that a vision of God as Holy may be granted to cleanse from vice and selfishness, and a vision of God as Love to deliver from disdain or strife; that all nations may come to see their mutual dependence in the family of mankind; that the kingdoms of the world may soon become the kingdom of God and of His Son, Jesus Christ.

THURSDAY, JANUARY 11

FOREIGN MISSIONS

Scripture Readings—Isaiah xxxv.; Acts iv. 5-12; Rom. x. 11-21.
 Let Us Give Thanks—For the courage and loyalty of mission staffs amid tremendous difficulties. For the rallying of the Church to meet the strain. For the power of Christian ideas in the outlook of native governments; and the witness of the Spirit in countless hearts that had not known Jesus Christ.
 Let Us Pray—For true conceptions of the Kingdom of Christ, and for His reign in the whole world. For unity on the mission fields, and deliverance from intolerance and narrowness, from carelessness and disloyalty.
 For all missionaries, that grace may be given in the application of Christianity to the practical guidance of life among their converts.
 That the sway of Islam may be broken; that national movements may become a new Christian opportunity; that Christian men may find an increasing place in native governments.
 For the deepening unity of all nations in the fellowship of missionary service.

FRIDAY, JANUARY 12

FAMILIES, SCHOOLS, COLLEGES, AND THE YOUNG

Scripture Readings—Matt. xix. 13-22; Prov. iii. 1-17; Psalm cxix. 9-16; 33-40.
 Let Us Thank God—For the increasing demand for Christian education.
 For the fresh interest awakening in many quarters in the teaching of the Bible.
 For the growth of movements for child welfare, and the training of the young; for all Christian movements in our schools and colleges, and all they have accomplished.
 Let Us Pray—For the recovery of home religion and the practice of family prayer.
 For the restoring of reverence by which love is purged from passion and base caprice.
 For the capture by Christ of the student mind and a new recognition of Him as Leader and Friend of youth.
 For the uplifting of ambition in youth from the spirit of gain into a spirit of service.
 For increased efficiency in Sunday schools; that the Church may lay the burden of the young upon her heart to bring them to God.

SATURDAY JANUARY 13

HOME MISSIONS

Scripture Readings—Isaiah lx. 1-5; 18-22; John xv. 1-17; Ephes. iii. 14-21; I Cor. i. 18-31.
 Let Us Pray—That the Church may make a fresh discovery of Jesus Christ, and be delivered from lukewarmness into a spirit of daring and loyalty up to the point of sacrifice.
 That Christian men and masters may witness for Christ in business and industrial life.
 That Christ may become real to His Church as in the early days and find the same response of utter surrender.
 That work among those of other races may not be hindered by past prejudices; that the spirit of Christ's sympathy and yearning love may replace ancient hostilities.
 For patience to wait God's leisure in results, and zeal that knows no tiring; for deliverance from material values in results; for a new sense of our own resources in Christ and faith to use them; for a love which refuses to be content with an individual or national salvation.

Additional copies may be secured from the Federal Council of Churches of Christ in America at \$1.50 per 100.

This Week of Prayer, rightly observed, may be made the beginning of a great Spiritual Revival, sorely needed in a multitude of churches. Pray for it.

Daily Bible Readings

DECEMBER—CHRIST THE LIGHT AND LIFE OF THE WORLD

1. John 8:12—Christ the light for all the world.
2. 1 Cor. 1:30—The source of wisdom and righteousness.
3. Rev. 2:7—Eternal life for those who conquer.
4. Isa. 49:6—The hope for all peoples.
5. Col. 1:17—The creator and sustainer of all life.
6. Matt. 5:14—Christians the light of the world.
7. John 1:4, 5—The source of the world's light and life.
8. 1 John 5:12—The way to life.
9. John 6:26-29—Spiritual food and everlasting life.
10. Isa. 9:2—Out of darkness into light.
11. Heb. 1:1-3—Christ the image of God.
12. Luke 2:32—A light for Gentile and Jew.
13. John 8:12—The way to light.
14. John 12:35—The light for safety.
15. Rev. 21:23—Christ the light in the City of God.
16. 1 Thess. 5:5-8—Children of the day.
17. 1 Pet. 2:9—Called out of darkness to show forth the Light.
18. Gal. 2:20—Christ my life.
19. Col. 3:1-4—The new life knows no sin.
20. John 10:27-29—No death in Christ.
21. John 17:3—Knowledge of Christ is life.
22. 1 John 2:24, 25—The promise for us.
23. Jude 21—Kept for Christ unto eternal life.
24. Luke 2:1-20—The beginning of the wonderful life.
25. John 3:16—God's unspeakable gift.
26. John 5:24—From death to life.
27. Rom. 6:23—The free gift of life.
28. Luke 10:25-28—Life through love.
29. John 11:25, 26—Our resurrection hope.
30. Rom. 6:11—Dead yet alive.
31. John 6:44-51—The bread of life for the world.

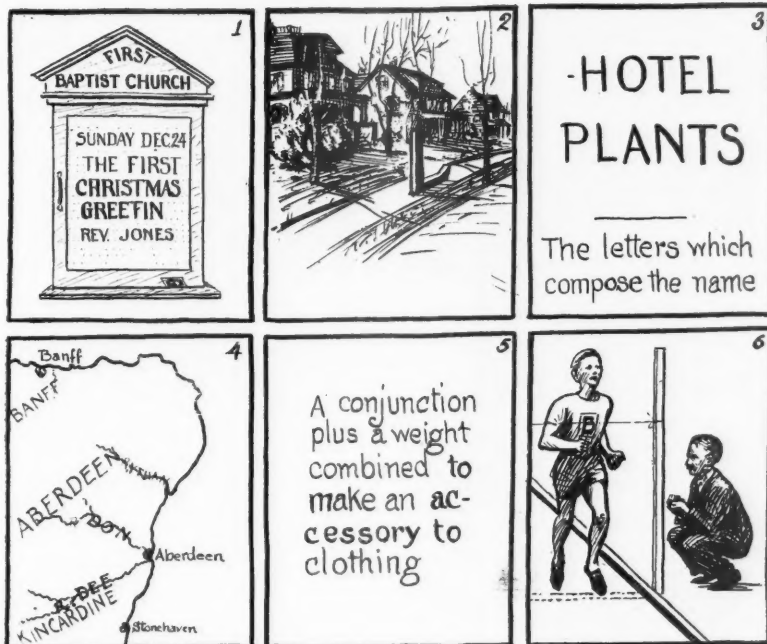
Woman's Foreign Mission Society Note

Miss Myra E. Cobb, our new Literature and Publicity Secretary, wants news items from the women's societies in the churches, and suggestions and methods for the presentation of foreign missionary work. In return, she will be glad to be called upon for information regarding programs and for publicity material. Here is a chance for mutual service and advantage.

A New Work in New Jersey

No phase of the New Jersey State work gives greater promise than the newest undertaking—the cooperation jointly with the Home Mission Society and the Afro-American Convention in the support of a missionary secretary, Dr. William J. Jones. Already the colored Baptist interests in each of three communities have been united, under a stronger leadership. New work has been organized in other localities, the cooperation of several white churches in allowing the use of their buildings in place of undesirable and unsanitary quarters has been obtained, higher standards of Christian living and Bible teaching have been set, and individual church financial and other problems have been solved. The Afro-American pastors, encouraged by their president, Dr. J. C. Love, increasingly appreciate this cooperative arrangement. We agree with Dr. Booker T. Washington that the "future of the Negro race is ahead of it." At least it is true in New Jersey.

MISSIONS' PUZZLE PAGE



SERIES FOR 1922. No. 11. SELF-EXPLANATORY

Each of the above pictures indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Three prizes will be given, as follows, for the year 1922:

First Prize—Two missionary books, selected by the winner, for correct answers to the 66 puzzles in the eleven issues of 1922.

Second Prize—One missionary book, for correct answers to five puzzles in each issue, or for 55 correct answers out of the 66.

Third Prize—A year's subscription to MISSIONS, for correct answers to four puzzles out of the six in each issue, or 44 correct answers out of the 66. The subscription will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

Answers to November Puzzles

1. Ballard, Edith P.
2. Eastman, Lillian
3. Maxwell, Mary
4. Peck, Augusta H.
5. Bixby, Alice C.
6. Cochrane, Rev. H. P.

Words Commonly Misspelled

Elementary, not elementory
Propaganda, not propoganda
Delegate, not deligate
Ancestor, not ancesster
Brand-new, not bran-new
Excellent, not excellant
Evident, not evedent
Pertinent, not pertinant
Elevate, not elivate
Persistence, not persistance

A Little Language Lesson

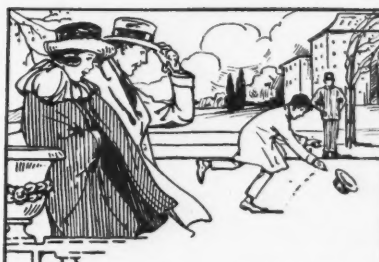
We wish to interest our young people especially in foreign languages. See how a familiar verse of Scripture looks in two other languages than English:

Glory to God in the highest, and on earth peace, good will toward men. (King James Version, Luke 2:14).

Gloire soit a Dieu au plus haut des cieux! Paix sur la terre, bonne volonte envers les hommes! (French).

Gloria a Dio ne' luoghi altissimi; pace in terra, benivoglienza inverso gli uomini. (Italian).

Note the similarity of the words "glory" and "peace" in all three languages, and of "terre" and "terra" (earth) in the French and Italian; also of "Dieu" and "Dio"—both from the Latin "Deus," from which comes our word Deity.



"When the stormy winds do blow"

So goes the old sea song, and it would be good advice to add

DRINK Baker's Cocoa

It is warming and sustaining, for it has genuine food value, and may be safely indulged in any hour of the day, for it is stimulating only in the sense that pure food is stimulating.



REG. U. S. PAT. OFF.

It is delicious too

Made only by

Walter Baker & Co. Ltd.

Established 1780

DORCHESTER, MASS.

Booklet of Choice Recipes sent free

MONTGOMERY WARD & Co.

CHICAGO, U. S. A.

Will send you free upon request the complete 50th Anniversary catalogue of general merchandise. This book will bring you the full advantage of all our Fifty Years' experience in creating low prices on goods of standard serviceable quality.

Our export department is shipping regularly to all parts of the world. OUR MISSIONARY BUREAU attends to the assembling, packing and shipping of missionary baggage and supplies. Save money by taking advantage of our low foreign freight rates. Ask for our *Missionary Circular* No. 50K.

Our customers order from us absolutely without risk. WE GUARANTEE SAFE DELIVERY OF OUR MERCHANDISE ANYWHERE IN THE WORLD.



CHURCH WINDOWS

AND
MEMORIALS IN STAINED GLASS
BRONZE AND MARBLE

SEND FOR ILLUSTRATED CATALOGUE

Jacoby Art Glass Company

Dept. M 2700 St. Vincent Ave., St. Louis, Mo.

The Best Mattress is Made Better by Using a Quilted Mattress Protector



TIRED!

A good night's rest is certainly worth while. The pleasantness of switching on darkness—slipping between the clean linen and sinking luxuriously onto a mattress which is not too soft, but so comfortable. Your sheets and quilts are constantly washed. But it's impossible to wash a mattress. Our Mattress Protectors will keep mattress fresh and clean. They are made in any size and are quilted so that they remain soft and light and fluffy in spite of washing and continuous use.

This quilting was originated by us back in 1891. Ever since, we have been developing our products to the quality we are maintaining.

See that the Excelsior trademark is sewed to the corner of every Protector you purchase.

A single trial will convince you

The Excelsior Quilting Co.
15 Laight Street, New York City

The Northern Baptist Education Society

This Society has aided 2,500 Baptist pastors, missionaries and educators to obtain an education. Scores of students now in College or Theological Seminary are being assisted by its scholarships. The Society must have an increased income or refuse aid to devoted young men and women preparing for service.

\$2,000 will found a perpetual scholarship.
\$100 will pay a scholarship for one year.
Invest your money in training religious leaders.
Rev. ROBERT LEE WEBB, D.D., Cor. & Fin. Sec'y,
Ford Building, Boston, Mass.

Good Printing Its Own Advertisement

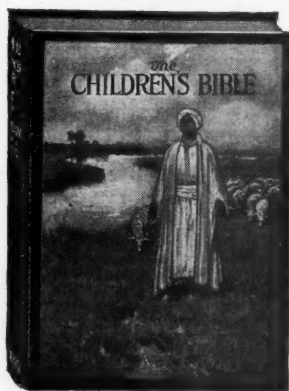
IT IS quite evident that there can be no really good commercial printing that does not advertise the printer as well as the advertiser. By the same token, the production of any piece of worthwhile printed matter is alike an asset to the reputation and goodwill of the business house that pays for it and to the printshop that actually lays out the work, sets the type and runs off the printed sheets to the customer's entire satisfaction.

REDFIELD-KENDRICK-ODELL CO.
INCORPORATED

Printers-Engravers-Map Makers

311 West Forty-third Street, New York
TELEPHONE LONGACRE 9200

THE CHILDREN'S BIBLE



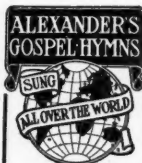
Selections in simple English by
Henry A. Sherman and Charles F. Kent
with 30 full-page illustrations in full color and duotone; beautifully bound and printed

At all bookstores \$3.50

CHARLES SCRIBNER'S SONS

The Meaning of Paul for Today

If one doubted whether the Apostle Paul was holding his place in current interest, the number of books about him and his theology would settle the doubt. One of the latest of these volumes is worthy of special attention, not only from ministers but laymen. *The Meaning of Paul for Today*, by C. Harrold Todd of Mansfield College, is written with insight, scholarship and sympathy, and opens up many suggestive points of view. A readable book and stimulating to faith in Paul's Lord. (George H. Doran Co., New York; \$1.50 net).



ALEXANDER HYMNS No. 4

The masterpiece of Mr. Alexander's career upon which he was working at the time of his death. Songs for every church use, all soundly evangelical.

256 pages, 250 Songs, many of them new
Manila, net 35c.; \$30.00 per 100
Cloth, net 50c.; \$45.00 per 100

ALEXANDER CONFERENCE HYMNAL

This is an ideal book for Sunday evening, evangelistic meetings, and Bible Conferences.
Manila, net 25c.; \$17.50 per 100

Returnable copies to song committees on request

TABERNACLE PUBLISHING COMPANY
Room 605, 29 So. LaSalle Street, Chicago, Ill.

Crannell's Pocket Lessons

Full Bible text for all the International Lessons for 1922, with Analyses, References, and Daily Bible Readings. Vest-pocket size, 2 3/4 x 5 3/4 inches. 200 pages. Strong cloth binding

The Judson Press

1701-1703 Chestnut St., Philadelphia, Pa.



They are raising money

selling Glenco Mops

Many progressive church auxiliaries are making big profits in a dignified way selling Glenco Mops, and without investing a dollar. Your auxiliary can do the same, simply by following the Glenco Plan of Pyramiding Profits.

The Glenco Mop can be attached to any broom. It thoroughly dusts, sweeps, cleans. It reaches clear under low furniture, radiators and all other "hard to reach" places. Easily washed and put through a wringer. Comes in small light container.

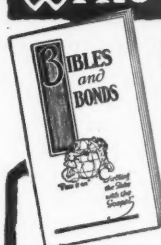
Free Booklet

Contains detailed information on how church auxiliaries can pyramid profits. Send for it today.

Glenn Mfg. Co.,
Dept. B, Quincy, Ill.



Write for this Booklet



It tells how you may secure an income that cannot shrink; how you may execute your own will; how you may create a trust fund; how you may give generously without hardship.

It describes the annuity bond, a safe, convenient, and productive investment which promotes a fundamental Christian enterprise. Endorsed by all denominations.

Write for Booklet 72.

AMERICAN BIBLE SOCIETY
Bible House, Astor Place, New York

Communion Ware of Quality



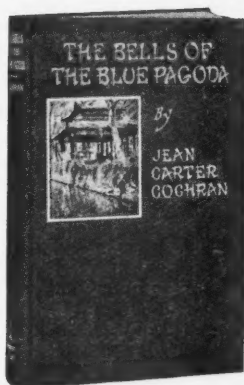
Best materials. Finest workmanship
ALUMINUM or SILVER PLATE
Send for Illustrated Catalog with
REDUCED PRICES

INDIVIDUAL COMMUNION SERVICE CO.
Room 308 1701-1703 Chestnut Street, Philadelphia, Pa.

• Gift Books •

A FASCINATING
BOOK ON CHINA

The Bells of the Blue Pagoda



Cloth, 288 pages. \$1.75 postpaid

By JEAN CARTER COCHRAN

"It is certainly of absorbing interest; true to conditions of life in China; places the right emphasis on missionary work and the loyalty of the native Christians, and is faithfully written. I shall be most happy to put the book on my reading contest list for the World-Wide Guild next year."—ALMA J. NOBLE, the World-Wide Guild of the Department of Missionary Education of the Baptist Board of Publication.

Free Circular Sent Upon Request

The Presbyterian Board of Publication and
Sabbath School Work
(The Westminster Press)

Headquarters, PHILADELPHIA, Witherspoon Bldg.

New York Chicago Cincinnati

Nashville St. Louis

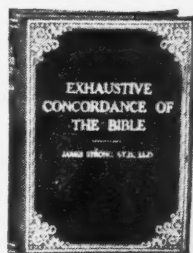
San Francisco

Atlanta (Colored)

Pittsburgh

STRONG'S

A COMPLETE CONCORDANCE
AN UNFAILING HELPER
IT CAN NEVER BE DISPLACED



Bishop Francis J. McConnell: "I use it constantly. It is as invaluable to me as the dictionary."

Bishop Thomas Nicholson: "I regard it as one of the most complete and satisfactory works of its kind ever produced. It is not at all outgrown."

Professor Robert W. Rogers: "It is not only incomparably the best Concordance to the English Bible, it is so far superior to every other that there is not even a second to it. It is first, and the rest are nowhere."

Professor D. A. Hayes: "The best Concordance is next in value to the Bible itself as a key to Bible Knowledge. It ranks before the dictionaries and all other helps. Strong's Concordance is the best."

Professor Lindsay B. Longacre: "I have used it since its first issue and find it quite indispensable. No preacher, teacher, or student, it seems to me, could be quite content with any other."

Large quarto (9x12 in.). Printed on thin Bible paper 1,808 pages. Buckram, colored edges, net, \$7.50. Half Persian Morocco, cloth sides, net, \$12.50. Carriage additional.

THE ABINGDON PRESS

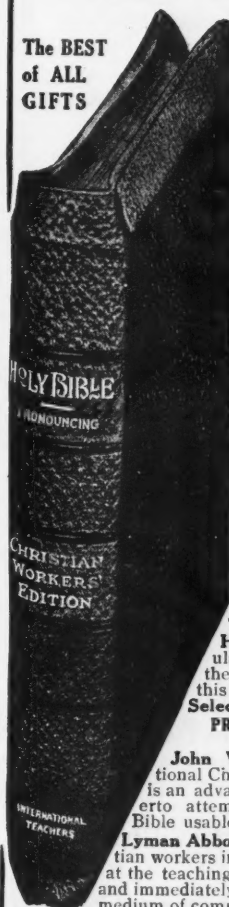
NEW YORK
BOSTON
DETROIT

CINCINNATI
PITTSBURGH
KANSAS CITY

CHICAGO
SAN FRANCISCO
PORTLAND, ORE.

FREE All Charges Prepaid
Subject to Examination

The BEST
of ALL
GIFTS



Easiest Reading Bible

The Bible has never been published in any form in which the reading of it has been made so attractive to both old and young as in the "INTERNATIONAL"

CHRISTIAN WORKERS' BIBLE

By an entirely new plan, a thread of red ink, running from Genesis to Revelation, binds in one harmonious whole each leading topic. All the precious truths which lie hidden under the mass of unconnected matter and escape the mere reader are brought to light and tied together.

The Rev. Jesse Lyman Hurlbut, D.D., the popular authority in Bible themes, has arranged on this plan **Three Thousand Selected Texts.**

PROMINENT PEOPLE'S OPINIONS

John Wanamaker: International Christian Workers' Bible is an advance on anything hitherto attempted in making the Bible usable.

Lyman Abbott: Valuable to Christian workers in their endeavor to get at the teaching of the Bible directly and immediately, and not through the medium of commentaries.

BOUND IN GENUINE LEATHER, divinity circuit, with overlapping covers (like illustration), round corners, gold edges, red underneath. Size of page 5 1/2 x 8 1/2 inches, beautifully printed in **extra large clear type** on extra fine paper; also contains **Latest Teachers' Helps to Bible Study.**

SPECIAL OFFER The Christian Workers' Bible will be **SENT FREE** for examination. **ALL CHARGES PREPAID.** If it does not please you, return it at our expense. If it does please you, remit special price. Published at \$7.50, but for a limited time we offer this handsome, most usable Bible at the **Special Price of only \$4.90.** Send no money but fill in and mail coupon.

THE JOHN C.
WINSTON CO.,
PHILADELPHIA, PA.

Largest
American
Bible Pub-
lishers

SEND NO MONEY—Cut out Coupon and mail today
THE JOHN C. WINSTON CO., 846 Witherspoon Bldg., Philadelphia
Please send without charge. The Christian Workers' Bible.
I will remit \$4.90 or return same in 5 days at your
expense. Name _____
Address _____
This Bible with Patent Thumb
Index 45c. extra 45c. extra.
Gold on cover 45c. extra.
Bibles with names
on _____

More Than a MILLION Copies Sold!

BEAUTIFUL JOE

The Autobiography of a Dog

By MARSHALL SAUNDERS

The greatest dog story ever written. New illustrated gift book edition just published. A suitable holiday gift for boy or girl.

\$1.50 net

At your Bookstore, or

The JUDSON PRESS, 1701 Chestnut St., Phila.

The Progressive Pastor

Will prove interesting to all pastors who are interested in promoting local church work through publicity. Helpful suggestions, comments, etc., along all publicity lines. Especially interesting to parish paper publishers.

FREE FOR SIX MONTHS

In order to introduce this monthly to the ministry, we will send the paper free of charge for six months to any pastor upon request. Mention MISSIONS.

The National Religious Press
GRAND RAPIDS, MICHIGAN

NEW BOOKS

By Margaret T. Applegarth The Career of a Cobbler

THE LIFE STORY OF WILLIAM CAREY

Unlike the usual biography Vishmuswam, a Hindu, tells the life-story of William Carey to an incredulous listener. Miss Applegarth's tale is told in warm, convincing fashion, marked by much genuine local color, and charged with the glamour of the East. 75c

By Jeanne M. Serrell Tales of Great Missionaries

FOR YOUNG PEOPLE

Records of deeds of courage and devotion done in the mission fields of the world. Stories of the great missionaries—Carey, Judson, Paton, Livingstone, Hudson Taylor, Mary Slessor, Coillard, and others. Frontispiece. \$1.25

By Cora Banks Pierce and Hazel Northrop Stories From Foreign Lands

A new sheaf of stories by the authors of "Stories from Far Away." Children of Turkey, Persia, Armenia, Africa and "the isles of the sea" are portrayed with skillful hand, and given a wealth of interesting adventure. \$1.25

By W. F. Jordan

Secretary of The Upper Andes Agency
of the American Bible Society

Crusading in the West Indies

The story of twelve years' residence and experience in Latin America under the auspices of the American Bible Society. \$1.75

By Paul Rader President Christian and Missionary Alliance

'Round the Round World

What Mr. Rader saw and encountered in his round-the-world visit to foreign mission stations. \$1.50

By J. R. Saunders, Th. D. Graves Theological Seminary Canton, China

The Chinese As They Are

"Impresses on America the supreme opportunity and the greatness of the task which confronts the Christian forces."—*Congregationalist*. Fully illustrated. \$1.50

CHILDREN'S MISSIONARY SERIES

By C. B. How

Children of Jerusalem

By Ellasue Wagner

Children of Korea

Two new volumes in this delightful series of Children's Travel Books intimately describing the young folks of modern Jerusalem and Korea. Illustrated in colors. Each 75c

AT ALL BOOKSELLERS

Fleming H. Revell Company PUBLISHERS

NEW YORK, 158 Fifth Avenue
CHICAGO, 17 N. Wabash Avenue

"My Sonny Boy"

Accompanying the picture which forms the smiling center of our Baby's Christmas Band, Rev. H. E. Hinton sends a poem regarding his son, H. E. Hinton, Jr., from which we give these verses:

Two little hands and two little feet,
Eyes as brown as eyes can be,
Lips a-smiling and dimpled cheek,
That's how my sonny boy looks to me.

So then, when you come to Mandalay,
This smiling baby you'll surely find.
As he smiles for me the livelong day,
He'll smile for you—he's the smiling kind.

(See pages 672-673)

The New World Movement Calendar for 1923

This is our Baptist Calendar and every home should have it. The Calendar for 1923 is ready for distribution and is even more beautiful than its predecessors. Finely colored pictures of our missionary and educational work, brief facts from many mission fields, Sunday school lessons and B. Y. P. U. topics make this the best Calendar to be had. The price is thirty cents, with cheaper rates in quantities. Send to the General Board of Promotion, 276 Fifth Avenue, New York City; 700 Ford Building, Boston; 125 No. Wabash Avenue, Chicago; 504 Columbia Building, Los Angeles, Calif.

Federation of Woman's Boards of Foreign Missions

A fine program has been arranged for the Annual Meeting of the Federation of Woman's Boards of Foreign Missions January 13-15, to be held in the Y. W. C. A. National Building at 600 Lexington Avenue, New York City. The meeting Saturday afternoon and Monday morning will be concerned with committee reports and Federation business. Two hours of methods on Monday morning will be conducted by Mrs. Silverthorn. On Sunday at 3 P.M. the meeting will be popular and inspirational. The subjects will be of international interest and Miss Taylor, Executive Secretary of the Foreign Division of the Y. W. C. A., who has just returned from the Orient, will speak. Monday afternoon there will be an address and farewell message from the retiring President. All delegates and representatives are urged to be present at the business sessions. A cordial invitation is extended to the public to the other sessions.

BOYS! GIRLS!

Let us show you how to earn \$5.00 every 10 days. Write today.
National Ink Company, 202 N. Calvert St.
Baltimore, Maryland

If Some One Should Ask You About a Will

And When You Make Your Own

The Corporate Names of Our Societies Are

American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M.D., Home Secretary, 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, Gilbert N. Brink, D.D., General Secretary, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

ANNUITIES

On one life the rate of income varies from four to nine per cent a year, interest payable semi-annually.

On two lives the rate of income varies from four to eight and three-tenths per cent a year, interest payable semi-annually.

Samples of these SINGLE and DOUBLE CONTRACTS will be sent to you on request.

"Where your heart is, there should your treasure go."

Songs Rich in Christian Experience

"TABERNACLE HYMNS NO. 2"—Favorite Church Songs for all Church and Sunday School purposes. 320 pages—351 songs. Strong in the fundamentals of the Faith. Art Buckram, \$50.00 per hundred; Manila, \$30.00 per hundred.

"TABERNACLE CHOIR"—Hymns for choir use exclusively every number tested in large mixed choirs. Music adapted to the trained choir or beginners. 192 pages; 82 selections. Beautifully bound in Art Buckram. Prices, 75c single copies, \$7.75 per dozen, \$60.00 per hundred.

Returnable copy of either book to song committees or choir leaders on request.

TABERNACLE PUBLISHING CO.
Room 1405 29 So. La Salle St., Chicago, Ill.

VICTOR Portable STEREOPTICON



WRITE FOR INFORMATION
VICTOR ANIMATOGRAPH CO. INC.
216 VICTOR BLDG. BALTIMORE, MD.

The PERFECT PROJECTOR for every need

SHIPPED ON TRIAL SPECIAL EASY TERMS

Hundreds of illustrated lectures for rent

BILHORN THE BEST OF THE TELL HE SALE
FOLDING ORGANS BEGINNING with STYLE X. We Guarantee Send for Catalog. Makers of the famous 3 and 5-ply OAK CASES
BILHORN BROTHERS, 136 West Lake St., Chicago Style O

DENISON UNIVERSITY

CLARK W. CHAMBERLAIN, Ph.D., Pres.

GRANVILLE COLLEGE FOR MEN
SHEPARDSON COLLEGE FOR WOMEN
CONSERVATORY OF MUSIC
DOANE ACADEMY

EMPHASIZING—

A general training in Liberal Arts and Sciences in a Student-body and under a Faculty wholesomely Christian.

OFFERING—

College, Degree and other diploma courses suited to all types of life-work. Engineering, business, law, music, medicine, home-making, education, missionary service, gospel ministry.

LIMITING—

The number of students so as to furnish a finer companionship with young people and a better contact with head professors.

Address

The Secretary, Denison University
Granville, Ohio

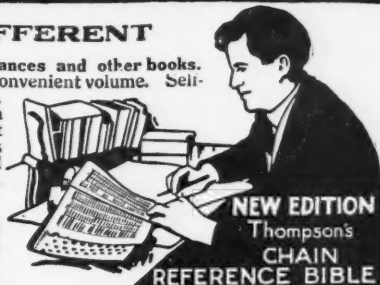
A REAL SURPRISE in BIBLE STUDY**NEW AND ENTIRELY DIFFERENT**

No more wasting of time and energy with concordances and other books. All the helps necessary for practical Bible study in one convenient volume. Self-explanatory. Contains a unique, easy reference system. No figures in text. Has a wonderful Text Cyclopedia containing many new and striking helpful features not to be found in any other book. Best Bible students agree that this is the very Bible that has been needed for years because it is so practical. Saves time and labor.

NO SEARCHING FOR REFERENCES AND HELPS

Rapidly taking the place of all other Bibles. Used and praised by such men as Dr. Chas. E. Jefferson, Dr. S. Parkes Cadman, Dr. W. H. Griffith Thomas, Marion Lawrance, and scores of others. Let us prove our claims by those who use this Bible. Send for descriptive booklet and guarantee offer.

B. B. KIRKBRIDE BIBLE CO., Dept. 3-M Indianapolis, Indiana



REPRESENTATIVES WANTED

**The Baptist Missionary Training School**

Prepares Young Women for Larger Christian Service

One year course for college graduates

Two year course for under graduates

Three year course for high school graduates

The President, MRS. CLARA D. PINKHAM, 2969 Vernon Ave., Chicago, will be glad to answer inquiries

Gordon College

of Theology and Missions

Boston, Massachusetts

Graduate school and college standards, courses and degrees. Interdenominational liberty, evangelical unity.

NATHAN R. WOOD, President

**1834—FRANKLIN COLLEGE—1922**

Standard Baptist College. Democratic spirit. Expenses reasonable. Easily accessible to Indianapolis, a city of over 300,000.

Address PRESIDENT or DEAN,
FRANKLIN, INDIANA

THE BAPTIST INSTITUTE PHILADELPHIA

Exceptional opportunity for young women to train as pastor's assistants, or for city, home or foreign missions, Sunday school, settlement work, etc. The aim is a thorough knowledge of the Bible, practical methods, and the spiritual growth of the students. Send for catalogue.

J. MILNOR WILBUR, D.D., President

FOR LEADERS IN THE ORIENT*A Work for the Christian Women of America***Women's Union Christian Colleges in the Orient**

If each reachable Christian woman in America should observe

DOLLAR DAY

She would help make it a

MILLION DOLLAR DAY

Then THE ROCKEFELLER MEMORIAL will add its gift to make it a

MILLION FIVE HUNDRED THOUSAND DOLLAR DAY

WANTED: 50,000 local auxiliaries of *all denominations* to serve as collectors for **ONE DAY**, preferably between December 1 and 10. No appeal *denominationally* to churches or missionary societies. An appeal to every individual man and woman interested in the uplift of women, the relief of suffering, in education, International Friendship, and the spread of Christ's teachings, for at least **ONE DOLLAR**—more if possible.

Use all the best methods of all successful campaigns, not forgetting the best of all—Prayer. Don't disappoint the missionaries and students. Don't lose the Rockefeller gift by failing to do your share. Baptist women have a share in the Oriental colleges. They should share in the Dollar Day Campaign.

Send all funds to Miss Hilda Olsen, Assistant Treasurer, 300 Ford Building, Boston, Mass.

LUCY W. PEABODY, Chairman of Committee

Greetings to Dr. and Mrs. Downie

At the morning service of the First Baptist Church in Philadelphia, Sunday, October 8, Dr. W. W. Keen offered the following greetings to the church's representatives on the foreign field. It was unanimously adopted.

Rev. David Downie, D.D., and Mrs. Annie Steiller Hershey Downie:

Your fellow members of the First Baptist Church in Philadelphia learn that, on November 21, 1922, you will celebrate your golden wedding, and next year will be the golden anniversary of your appointment as Missionaries to India. We desire, therefore, to extend to you our hearty Christian greetings on these two unusual events.

Very few Missionaries have been privileged, as you have been, to spend a half-century of happy married life together, and fewer still have been able also to spend almost a half-century in the service of our Lord Jesus Christ in the blessed work of Christian Missions.

During your service in India you have had the wonderful privilege of relieving starving millions in repeated famines of the body as well as spiritual famine of their souls. You have been so happy as to have lived long enough to reap an abundant harvest in your wonderful field of missionary endeavor. Thousands have been won through you to accept the glorious Gospel of our Lord Jesus Christ. Accept, we beg of you, our warmest wishes for your continued good health and usefulness until the Master calls you home.

A Christmas Suggestion

What more appreciated or appropriate Christmas gift than a magazine which with its recurrent visits reminds the recipient, month by month, of the thought and friendship of the sender. Of all the publications that may be used in this way, none is more interesting, instructive or inspiring than **MISSIONS**.

We will send you for each gift subscription an attractive Christmas Card, which you can send to your friend, heralding the approach of **MISSIONS**. The Christmas Card will read as follows:

MISSIONS will come to you throughout the year, bringing renewed good wishes.

From

Men's Brotherhoods

Why not help us get the 20,000 subscribers in this December canvass for **MISSIONS** and *The Baptist*?

Every Brotherhood should at least have copies on file.

THE AMERICAN BAPTIST PUBLICATION SOCIETY

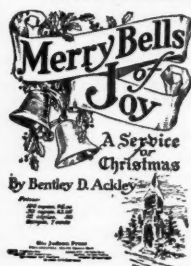
Philadelphia
Boston
Chicago
St. Louis



Los Angeles
Kansas City
Seattle
Toronto

HOLIDAY SUPPLIES

Christmas Service



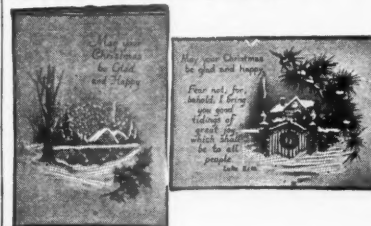
100 copies, \$6.00
12 copies, 80 cents

Here is the masterpiece of Christmas Services. It will put life into the Christmas entertainment. It has been thoughtfully and carefully prepared to meet the requirements of the most discriminating. The music is charming and impressive, the recitations have point and pep.

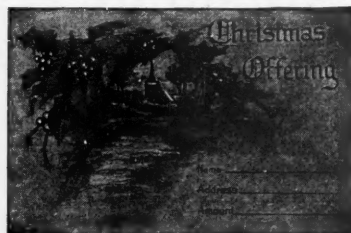
50 copies, \$3.25
Sample, 7 cents

Christmas Cards

Series 802. A set of ten entirely new Christmas cards. Beautiful designs of winter landscapes and holly. Christmas greetings with Bible verses and suitable poetry. Each with strong envelope. Size, $3\frac{1}{4} \times 4\frac{1}{2}$ inches. Set of ten for 30 cents postpaid.



Christmas Offering Envelope



An entirely new design, lithographed in Christmas colors, on strong, white paper. Size, $2\frac{1}{4} \times 3\frac{3}{4}$ inches. 40 cents a hundred

Christmas Candy Box

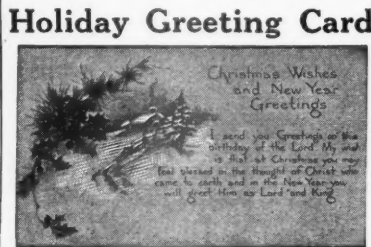


No. 66

A Happy New Year candy box in rich Christmas colors. Holly and poinsettia design. Holds one-half pound. Shipped flat. \$1.25 a hundred

Christmas Folders

Series 803. A set of ten new, beautiful Christmas folders. Exquisite designs of landscapes with winter scenes and holly. Christmas greetings with appropriate Bible verses and selected poetry. Each with strong envelope. Size, $3\frac{1}{4} \times 4\frac{1}{2}$ inches. Set of ten for 50 cents, postpaid.



Series 894

Christmas and New Year Wish, No. 894. Size, $5\frac{1}{2} \times 2\frac{3}{4}$ inches. Winter scene showing house and pine trees. Holly in form of spray with pine bough and pine cones is a pretty decoration. Each card with an envelope. \$2.50 a hundred



Christmas Post-cards, No. 857. Five new winter scenes of choice design in full lithographic colors. A Christmas and a New Year wish with an appropriate verse of Scripture. \$1.25 a hundred.

Send for a copy of the Selected Books Catalog and Holiday Bulletin containing a complete list of our large line of Holiday Material

All books advertised, reviewed, or mentioned in **MISSIONS** supplied by our nearest branch

Missions' Denominational Directory

The Northern Baptist Convention

President—Frederick E. Taylor, D.D., Indianapolis, Ind.
Corresponding Secretary—W. C. Bitting, D.D., 5109 Waterman Ave., St. Louis, Mo.
Treasurer—F. L. Miner, 608 Flynn Bldg., Des Moines, Ia.

General Board of Promotion, Northern Baptist Convention

Address all Correspondence to 276 Fifth Avenue, New York

OFFICERS

Chairman—Albert L. Scott.
Vice-Chairmen—Corwin S. Shank, Mrs. H. E. Goodman, Rev. J. J. Ross.
Recording Secretary—William B. Lippard.
Treasurer—James C. Colgate.
General Director—J. Y. Aitchison.

ADMINISTRATIVE COMMITTEE

Foreign Mission Soc'y—Frederick L. Anderson, D.D.
Home Mission Soc'y—Max Schimpf.
Publication Soc'y—Joseph E. Sagebeer.
Woman's Foreign Mission Soc'y—Mrs. H. E. Goodman.
Woman's Home Mission Soc'y—Mrs. Geo. W. Coleman.
M. & M. Benefit Board—Arthur M. Harris.
Education Board—C. A. Barbour, D.D.
State Conventions—John M. Moore, D.D., E. H. Rhoades, Jr.
Standard City Mission Societies—E. F. Branch.
Schools and Colleges—Emory W. Hunt, D.D.
Members at Large—J. J. Ross, D.D., John A. Earl, D.D., Miss Jessie Burrall, Mrs. J. D. Rough, E. L. Ballard, H. M. Fillebrown. Ex-officio—Albert L. Scott, James C. Colgate, Frederick E. Taylor, D.D.

American Baptist Foreign Mission Society

Address of all Secretaries: 276 Fifth Avenue, New York

President—W. S. Abernethy, D.D., Washington, D. C.
Foreign Secretary—James H. Franklin, D.D.
Foreign Secretary—Joseph C. Robbins, D.D.
Home Secretary—Rev. P. H. J. Lerrigo, M.D.
Associate and Rec. Secretary—Wm. B. Lippard.
Assistant Secretary—E. B. Cross, Ph.D.
Treasurer—George B. Huntington.

The American Baptist Home Mission Society

Headquarters: 23 East 26th Street, New York

President—F. W. Freeman, Colorado.
Executive Secretary—Charles L. White, D.D.
Sec. English-speaking Missions and Indian Work—L. C. Barnes, D.D.
Sec. City and Foreign-speaking Missions—C. A. Brooks, D.D.
Secretary of Education—G. R. Hovey, D.D.
Sec. Social Service and Rural Community Work—Rolvix Harlan, D.D.
Dept. of Evangelism—H. F. Stilwell, D.D., Cleveland, O.
Superintendent of Work in Latin North America—Rev. C. S. Detweiler.
Architect-Secretary—George E. Merrill.
Treasurer—Samuel Bryant, New York.
Joint Division Secretaries Home and Publication Societies—Bruce Kinney, D.D., 2859 Cherry Street, Denver, Colo.; Geo. L. White, D.D., 313 W. Third St., Los Angeles, Calif.

American Baptist Publication Society

1701 Chestnut Street, Philadelphia, Pa.

President—L. S. Chapman, New York.
General Secretary—Gilbert N. Brink, D.D.
Associate General Secretary—W. H. Main, D.D.
Treasurer—George L. Estabrook.
Business Manager—H. E. Cressman.
Bible and Field Secretary—S. G. Neil, D.D.
Religious Education Secretary—W. E. Chalmers, D.D.
Social Education Secretary—S. Z. Batten, D.D.
Book Editor—D. G. Stevens, Ph.D.
Editor-in-Chief S. S. Publications—W. E. Raffety, Ph.D.

Woman's American Baptist Foreign Mission Society

276 Fifth Avenue, New York

President—Mrs. W. A. Montgomery, New York
Honorary Vice-President—Mrs. Andrew MacLeish, Illinois
Foreign Vice-President—Mrs. Nathan R. Wood, Massachusetts
Administrative Vice-President—Mrs. H. E. Goodman, Illinois
Acting Foreign Secretary—Miss Mabelle Rae McVeigh
Candidate Secretary—Miss Mabelle Rae McVeigh
Administrative Secretary—Miss Harriet Ethel Clark
Literature and Publicity Secretary—Miss Myra E. Cobb
Treasurer—Miss Alice M. Hudson

Woman's American Baptist Home Mission Society

276 Fifth Avenue, New York

President—Mrs. G. W. Coleman, Boston.
Executive Secretary—Mrs. Katherine S. Westfall.
Missionary Correspondence Secretary—Clara E. Norcutt.
Organization Secretary—Ina E. Burton.
Christian Americanization Secretary—Alice W. S. Brimson, Chicago.
Treasurer—Mrs. Mary E. Bloomer.

The Ministers and Missionaries Benefit Board

276 Fifth Avenue, New York

President—Edw. H. Haskell, 176 Federal St., Boston, Mass.
Secretary—E. T. Tomlinson, D.D.
Associate Secretary—Peter C. Wright, D.D.
Treasurer—A. M. Harris.

Board of Education

276 Fifth Avenue, New York

Secretary—F. W. Padelford, D.D.
Associate Secretary—Rev. Geo. R. Baker.
Secretary Missionary Education—Rev. W. A. Hill.
Secretary World Wide Guild—Alma J. Noble.
Secretary Children's World Crusade—Mary L. Noble.
Address last two, 218 Lancaster Ave., Buffalo, N. Y.

Directors of State Boards of Promotion

(Star indicates that Director is also State Convention Secretary)

Arizona—*Rev. H. O. Morton, 216 Noll Building, Phoenix.
California, N.—*Dr. C. W. Brinstead, 408 Humboldt Savings Bank Bldg., 783 Market St., San Francisco.
California, S.—Rev. F. G. Davies, D.D., 506 Columbia Bldg., Los Angeles.
Colorado—*Dr. F. B. Palmer, 512 Exchange Bldg., Denver.
Connecticut—Rev. H. B. Sloat, 647 Main St., Hartford.
Delaware—Rev. Wm. G. Russell, 1701 Chestnut St., Philadelphia.
District of Columbia—*Rev. F. P. Langhorne, 619 Quincy St., N. W., Washington.
Idaho—*Rev. W. A. Shanks, Acting Supt., Empire Bldg., Boise.
Illinois—Rev. A. E. Peterson, 125 N. Wabash Ave., Chicago.
Indiana—*Dr. C. M. Dinsmore, 729 Occidental Bldg., Indianapolis.
Iowa—*Rev. G. W. Cassidy, 424 Valley Nat'l Bank Bldg., Des Moines.
Dr. G. P. Mitchell, Missionary Sec'y.
Kansas—*Dr. J. T. Crawford, 918 Kansas Ave., Topeka.
Maine—Dr. E. C. Whittemore, Waterville.
Massachusetts—*H. A. Heath, D.D., 702 Ford Building, Boston.
Michigan—*Grant M. Hudson, 368 Capital Nat'l Bank Bldg., Lansing.
Minnesota—*Rev. E. H. Rasmussen, 700 Office Equipment Bldg., 529 2d Ave., So. Minneapolis.
Missouri—M. D. Eubank, M.D., 1107 McGee St., Kansas City (Supt. of Promotion).
Montana—*Rev. G. Clifford Cress, Box 1932, Lewistown.
Nebraska—*Rev. Walter I. Fowle, D.D., Hedde Building, Grand Island.
Nevada—*Rev. John Speed, Reno.
New Hampshire—*Rev. D. S. Jenks, 922 Elm St., Manchester, N. H.
New Jersey—Rev. C. E. Goodall; Rev. J. E. Edwards, Supt. Promotion, 158 Washington St., Newark.
New York—Dr. R. E. Farrier, 276 Fifth Ave., New York.
Metropolitan Board of Promotion—Dr. C. H. Sears, Rev. E. C. Kunkle, 276 Fifth Ave., New York.
North Dakota—*Rev. F. E. Stockton, 405 First Nat'l Bank Bldg., Grand Forks.
Ohio—Rev. Frank G. Cressey, Ph.D., Granville.
Oregon—*Dr. O. C. Wright, Rev. J. C. Austin, Field Promotion Director, 405 Tilford Bldg., Portland.
Pennsylvania—Rev. Wm. G. Russell, 1701 Chestnut St., Philadelphia.
Rhode Island—*Rev. B. T. Livingston, 304 Lauderdale Bldg., Providence.
South Dakota—*Dr. S. P. Shaw, 1520 So. Summit Ave., Sioux Falls.
Utah—*Rev. M. L. Rickman, 326 Dooley Bldg., Salt Lake City.
Vermont—*Dr. W. A. Davison, Burlington.
Washington, E.—*Dr. A. H. Bailey, 516 Empire State Bldg., Spokane.
Washington, W.—*Dr. J. F. Watson, 433 Burke Bldg., Seattle.
West Virginia—*Rev. A. S. Kelley, 213½ Fourth St., Parkersburg.
Wisconsin—*Dr. A. Le Grand, 1717 Wells St., Milwaukee.
Wyoming—*Rev. J. F. Blodgett, 405 So. Park Ave., Casper.

State Convention Secretaries Not Directors

California, S.—Dr. W. F. Harper, 501 Columbia Bldg., Los Angeles.
Connecticut—Dr. A. B. Coats, 647 Main St., Hartford.
Delaware—Dr. J. Y. Irwin, 1002 Washington St., Wilmington.
Illinois—Dr. A. E. Peterson, 125 N. Wabash Ave., Chicago (Acting).
Maine—Dr. I. B. Mower, Waterville.
New York—Rev. H. C. Colebrooke, Syracuse.
Ohio—Dr. T. F. Chambers, Granville.
Pennsylvania—Dr. C. A. Soars, 1701 Chestnut St., Philadelphia.

1922 YEARS AGO

The three wise men brought their gifts of frankincense and myrrh to the boy Jesus.

TODAY

You may bring YOUR gifts to the One who said: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." A race of black men await your help. In Southern schools and Northern Christian Centers they have justified their claim for your aid. Over 10,000 teachers and 5,000 ministers have graduated from our colleges in the Southland. In the North thousands of unprivileged people in congested districts are being won to a Christ-standard of life, and are endeavoring to adjust themselves to a new social environment.

NOW AT CHRISTMAS TIME

Bring for your Negro brother and sister in the North love gifts which will enable your Home Mission Societies to better man the already established Centers in Chicago, Cleveland, Detroit and Pittsburgh, as well as to plan for new ones in other needy cities.

Bring for your Negro brother and sister in the South love gifts which will pay teachers' salaries, enable boys and girls to secure the necessary training for the fields of service to which they are called, and make possible new and necessary additions to our property.

THE CHRISTMAS OFFERING IN THE SUNDAY SCHOOL
WILL HELP ADVANCE THE NEGRO WORK

HELP WIN A RACE FOR CHRIST THROUGH

EVANGELISM EDUCATION NEIGHBORLINESS

THE AMERICAN BAPTIST HOME MISSION SOCIETY

CHARLES L. WHITE, Executive Secretary, 23 East 26th Street, New York City

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Mrs. K. S. WESTFALL, Executive Secretary, 276 Fifth Avenue, New York City

General Board of Promotion of the Northern Baptist Convention
276 FIFTH AVENUE, NEW YORK CITY

